THE SVBSTANCE of Christian Religion

Soundly set foorth in two Bookes, by Definitions and Partitions, framed according to the Rules of a naturall method:

By AMANDVS POLANVS Professor of Diuinitie.

The First Booke concerneth Faith: The Second concerneth good Works.

The principall points whereof are conteined in a short Table heereunto annexed.

According to the last Edition, lately corrected and augmented by the Author.

This is life eternall, that they know thee to be the only very God, and him, whom thou hast sent, Iesus Christ. *Ioh.* 17. 3.

Whatsoeuer I command you, take heed that you do it. Thou shalt put nothing thereto, nor take any thing therefrom. *Deut.* 12. 32.

LONDON,
Printed by *Arn. Hatfield* for WILLIAM ASPLEY, dwelling in *Paules Churchyard* at the signe of the Parrot. 1608.



TO THE RIGHT HONOVRABLE, MY VERIE GOOD LORD,

Sir EDVVARD COKE, Knight,
Lord Chiefe Iuſtice of his
Maieſties Court of Common Pleas.

MY heart doth earneſtly purpoſe to thinke, and my hand is readily prepared to write ſomething to your Lordſhip, and concerning my ſelfe. But inable me to do, both the one well. To begin with

way right worthy of the first place. God from heauen aboue, hath largely endued you, with manifold mercies heere on earth below. If I should repeat none, I might seeme to faile in my assertion. To rehearse them all I cannot, the Lord hath so bountifully powred them out vpon you. To propound some, may seeme to some to sauour of flattery. But my hart being through Gods grace free from that common and cunning corruption of our age, I will not feare to put downe, such as I am perswaded of. The blessed graces of Gods holy spirit, many great gifts of bodie and mind, yea those that men commonly, but corruptly call the good things of fortune, are heaped vpon you, and in you with measure pressed downe and running ouer. Witnesse the pure light of Gods truth, the sound loue of his Law, the

the ſincere zeale of his glorie, and the vnfained obedience of his will, the Kings Maieſties fauour, the Princes affection, credit among Nobles, eſtimation with the Miniſtery, good regard of the Gentrie, due reſpect of the Commons, ſo far foorth, as is fit and conuenient, your ſingular skill in the Lawes of the Land, your ſweet and eaſie deliuerie of that you comprehend, your painfull execution of iuſtice, your toileſome diligence and care in your calling, the notable cheerefulneſſe of your ſpirits, the healthfull conſtitution and ſtrength of your body, and a large portion of worldly wealth, beſides many other outward mercies. All which are ſo euident and eminent, that euerie man plainelie ſeeth them, and as it were, with open and full mouth freelie acknowledgeth them, yea admireth them:

vnleſſe it be, either ſome vaine-glorious perſons, who emulate that any haue glory ſaue themſelues alone : or the maligⁿant company of Catholikes, vntruely ſo called, who liking neither man nor matter, but as they pleaſe their bad humours, cannot but thinke and ſpeake ill, where God beſtoweth greateſt grace.

But ſome will ſay, to what end tendeth all this? Surely (my good Lord) not any maner of way as in regard of your ſelfe to puffe you vp : for what haue you, that you haue not receiued? And againe, to whomſoeuer God giueth much, of them he will demand an account for much. Nor as in reſpect of mee to flatter you. For bee it farre from euerie true Chriſtian, much more from euerie good Miniſter, to ſtudy to pleaſe men, for then we could not bee Gods ſeruants.

But

But by ſetting that before you, which you haue already, to prouoke you, in a certaine kind of holy couetouſneſſe, and true Chriſtian deſire, to grow more and more in grace, as in yeeres; vſing all and euery one of them, not as meanes to retard you in the race of righteouſneſſe and religion (as many men do) but to ſtir you vp in all obedience of well doing, that ſo you may in this life come to the age of a perfect man in Chriſt, and afterwards through him attaine the full fruition of that, which is the end of your faith, hope, and all, euen the euerlaſting ſaluation of your ſoule. In regard whereof, wee muſt not onely paſſe the daies of our pilgrimage in feare, through good report and ill report, but alſo as the Apoſtle ſaith in another place, count al things loſſe, yea iudge them to bee as dung,

that we might win Christ, and be found in him, not hauing our owne righteousnesse, which is of the law, but that which is through the faith of Christ. &c.

Now touching my selfe: I can safely protest before God in heauen, and men on earth, that in all this, as also in the present Dedication and publishing of this little Booke, vnder the patronage of your great name, I minde not so much to forward you, in the right race of truth and obedience (into which you haue already entred through Gods goodnesse, hauing also made therein gratious proceedings) for who am I, that in my spirituall and bodily wants should imagine such a matter? specially your graces being verie great and rare, as who haue beene, are, and I trust for euer shalbe taught of God by his word, and inabled by his Spirit,

rit, which is greater than all) to all good workes and fruits of faith: as to ſhew my ſelfe in ſome meaſure carefully mindfull of, and vnfainedly thankfull for many Chriſtian fauours receiued from you, and euen before God, in ſome ſort to further your reckening, as well as before manie in the world, who happily out of the due reſpect they haue of your perſon, place, profeſſion, and graces, will not make better account, and more profitable vſe of this Treatiſe than otherwiſe. The firſt of theſe, is in your Lordſhips power to yeeld me: and therefore I humblie beſeech you to accept of the meane mite of my vpright heart, and to pardon mee whatſoeuer ſcapes haue paſſed mee, heere or elſewhere as vnfit for your dignity. The other God muſt worke, whom I doe earneſtlie entreat, both to giue ſuch a

bleſſing

bleſsing to it, as he ſhall thinke meet, as alſo to preſerue your life, and prolong your daies, with increaſe and continuance of al bleſsings, both outward and inward, to the benefit of all yours, but ſpeciallie to the praiſe of his name in the Church, and exaltation of all good iuſtice in our Common wealth and kingdome.

London *the* 22. *of this* Febr. 1607.

Your Lordſhips much bounden, and readie, euen out of conſcience, to doe all Chriſtian dutie, that poſſiblie hee can, THOMAS WILCOCKS, the Lords vnworthie ſeruant.

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This is the ſumme of all Chriſtianity, Euen, to beleeue thoſe things which God hath preſcribed in his Word, and to do the things which he hath commanded therein.

A proofe whereof we haue, Act. 24. 14. 15. 16.

But this I confeſſe vnto thee, that according to that way, which they call Hereſie, ſo worſhip I the God of my fathers, beleeuing all things which are written in the Law and the Prophets: and hauing hope towards God, that the reſurrection of the dead (which alſo they themſelues looke for) ſhall be both of iuſt and vniuſt. Wherefore in this I exerciſe my ſelfe, that I may alwayes haue a conſcience without offence, towards God, and towards men.

The First Booke

Of The Partitions, *and Definitions of Diuinitie, framed* according to the rules of a Naturall *method, by* Amandvs Polanvs *of* Polansdorf.

Of Faith.

THe Word of God is a Doctrine written by the Prophets and Apostles, the Holy Spirit being Inditer thereof, perfectly deliuering the way how to obtaine eternall life. 2. *Pet.* 1. 21. *Eph.* 2. 20. *Ioh.* 5. 24. 39. and 20. 29. 31. 1. *Cor.* 1. 21. 2. *Tim.* 1. 10. and 2. 5. *Tit.* 1. 1. 2. *Rom.* 1. 16. *Psa.* 32. 1. and 1. 1. and 119. 1. and so forward. *Mat.* 5. 3. and so forward. *Iam.* 1. 21. 22.

Of the Word of God there be two parts: the first, concerning Faith. *Act.* 24. 14. 15. 16.

Pag.452. *Rom.* 1.16. *Hab.* 2.4. the other concerning good works. *Iam.* 2.20. *Phil.* 1.27. *Tit.* 3.8. *Mar.* 1.15. 1. *Tim.* 1.18.19.

Of Faith. The first part, namely, concerning Faith, doth teach vs, what we must beleeue to eternall saluation. And that concerneth either Pag.380. God, or the Church.

Of God. God is a Spirit eternall, infinite, omnipotent, and most holy, one in essence, but three in persons, the Father, the Sonne, and the Holy ghost. *Iohn* 4.24. *Psal.* 9.2. and 92.8. and 102.13. *Esa.* 63.16. *Dan.* 6.26. *Hebr.* 1.12. *Reu.* 4.8. and 11.17. and 16.5. 1. *King.* 8.27. 2. *Chron.* 6.18. *Iob.* 11.7.8. *Iere.* 23.23. *Psal.* 139.7.10. *Esa.* 6.3. *Gen.* 17.1. and 35.11. *Exo.* 6.3. *Deut.* 7.8. and 10.17. *Num.* 11.23. *Esa.* 40.12. *Mat.* 19.26. *Luk.* 1.37. *Reu.* 1.8. *Mat.* 19.17. 2. *Chro.* 30.18. *Deut.* 6.4. 1. *Ioh.* 5.7.

Of Faith concerning God, are two parts: the first concerning the essence of God, the Pag.45. second concerning his works.

The essence of God, is the nature of God, whereby God is indeed, and doth subsist. *Gal.* 4.8. *Exo.* 3.14. *Reu.* 1.8.

And that essence is but one: and therefore God is but only one also.

There are two parts of the faith of the essence of God, the first concerning the attri- Pag.41. butes of God; the secoud concerning the di- stinctio

ſtinction of the perſons.

The attributes of God, are thoſe titles, which are attributed to God, by ſome means, according to our capacitie, to declare his eſſence better vnto vs.

The attributes of God are either ſimple, or compared. *Of the attributes of God.* Pag. 26.

The ſimple attributes of God, are ſuch as are properly attributed to God, or which do eſſentially, and firſt agree vnto him.

And theſe are, both the names of God, and alſo the eſſentiall proprieties of God.

The names of God, are *Iehouah, Iah, Eheie, El, Eloim, Shaddai, Adonai*, &c.

The eſſentiall proprieties of God, are the very eſſence of God, yea the whole eſſence of God: and neither differ they from the eſſence it ſelfe, neither indeed betweene themſelues, or one of them from another, but only in conſideration or reſpect.

And they are of a twofold order, or of two ſorts: for ſome are of the firſt, ſome of the ſecond. Pag. 6.

Of the firſt order or ſort are they which tend to the notification or declaration of other proprieties.

And theſe are, [1] *ſimpleneſſe* and [2] *infiniteneſſe*, [3] *perfection* and [4] *vnchangeableneſſe*. [1] Pag. 4. [2] Pag. 4. [3] Pag. 6. [4] Pag. 6.

The ſimpleneſſe or ſimplicity of God, is an

eſſentiall propriety of God, by which there is meant that that diuine eſſence is altogether void of compoſition, diuiſion, multiplication, and accidents : and therefore alſo is vnbodily, ſpirituall, inuiſible, and that can not ſuffer.

From hence flow theſe neceſſarie conſequences or concluſions.

1 Whatſoeuer either is, or is ſayd to be in God or in the Diuine eſſence, it is nothing els but the whole and entire eſſence of God, and not an accident or paſſion, or part of eſſence.

2 Whatſoeuer is abſolutely ſpoken of God, that is eſſentially to be vnderſtood of him, and not accidentally.

3 Though many and diuers things are ſpoken of God, yet there are not in him diuers and many things as there be in vs, but for our vnderſtanding ſake : as for example, many and diuers things are attributed to God, when our vnderſtanding can not in one ſimple action, or at once comprehend them, and therefore hath need, as to know all other things by many and diſtinct actions, ſo God himſelfe alſo.

The infiniteneſſe of God, is an eſſentiall proprietie of God, by which is meant, that God can not be limited and meaſured, either by time or place, or any other thing, but is declared by his owne eſſence, and nature and

action, to be ſimply, and of himſelfe, infinite, vnmeaſurable, and incomprehenſible.

The infiniteneſſe of God is double, that is to ſay, his [1] *eternitie* and [2] *vnmeaſurableneſſe.*

The eternitie of God is an eſſentiall proprietie of God, by which he can not be limited in any time: that is to ſay, by which he is ſignified to be, without beginning and ending of time, and therefore more ancient than all time, and later than all or any end, and abſolutely without ſucceſſion, alwayes whole and altogether. *Pſal.* 90. 2. and 92. 8. and 102. 27. *Iſaiah* 43. 13.

The vnmeaſurableneſſe of God, is an eſſentiall proprietie of God, by which is meant that the diuine eſſence can not be included in any place, but is altogether void of meaſuring, circumſcription to a place, and of all increaſe or decreaſe whatſoeuer.

Therefore the Diuine eſſence is not circumſcribed or tied to or in a place, but hee is euery where, piercing all things, and fulfilling them, and is preſent in all things. *Ierem.* 23. 23. 24. *Pſal.* 139. 7. 10. *Iſai.* 6. 3. and 66. 1.

Whereupon this alſo is called his vbiquitie, and preſence in euery place.

And the cauſe thereof is the infiniteneſſe of his eſſence: for that which is euery where, is therefore euery where, becauſe it is infinite.

Neither is any thing euery where, or may be ſayd ſo to be, vnleſſe it be infinite.

Now this is proper to the Godhead alone, that the whole be euery where, and in euery place.

The perfection of God, is an eſſentiall proprietie of God, by which we meane, that nothing is at any hand wanting, to or in the diuine eſſence, but that it hath, and that in a moſt entire and perfect order, all things in it ſelfe. *Iob.* 37. 15.

1 Whereupon it followeth, that God himſelfe is the cauſe of all perfections or perfectneſſe in all things, both generall and particular whatſoeuer.

And that all the perfections, which are found in the things that God hath made, were firſt moſt perfect in God himſelfe, and that in a moſt perfect maner.

The vnchangeableneſſe of God is an eſſentiall proprietie of God: by which there is meant, that the eſſence of God, together with all his proprieties, can not be generated, or corrupted, or at any hand ceaſe, nor by any meanes be diminiſhed or increaſed, nor be altred, nor change place & condition, but muſt be alwayes the ſame. *Iam.* 1. 17. *Pſal.* 102. 27.

Hitherto touching the eſſentiall proprieties of the firſt order or ſort.

Gods

Gods eſſentiall proprieties, of the ſecond order or ſort, are [1] *life* & [2] *immortalitie*, [3] *bleſſedneſſe* and [4] *glory*. [1] Pag. 7. [2] Pag. 8. [3] Pag. 8.

And theſe are in God moſt [1] *ſimply* and [2] *infinitely*, moſt [3] *perfectly* alſo and [4] *vnchangeably*. [4] Pag. 26.

The life of God, is an eſſentiall proprietie of God, by which there is ſignified, that Gods eſſence doth actually liue, & by it ſelfe performe all things, and that it hath the power of ſtirring and mooving, and therefore alſo to communicate to other things life and being. *Iohn* 1. 4. *Deut.* 32. 40. *Ezech.* 33. 11. *Dan.* 4. 34.

Hereupon God is called liuely or liuing, and that firſt moſt ſimply, becauſe God is not compounded, neither is there any thing in him compounded, inſomuch that the life of God, is nothing els, than Gods very eſſence liuing. 1

Secondly infinitely, becauſe he alwayes liueth, from eternitie to eternitie, without any beginning of life, and without end of life. 2

Then moſt perfectly, becauſe nothing certainly is wanting to him, to the integritie and perfection of life, liuing alwayes of & in himſelfe, and that in a moſt perfect maner. 3

Laſtly vnchangeably, becauſe as he neuer begun at any time to liue, ſo ſhall he not ceaſe 4

at any time to liue, neither is his life increaſed or diminiſhed, neither is it altered, or, to be ſhort, any maner of way changed.

The immortalitie of God is an eſſentiall proprietie of God, by which it is to be vnderſtood, that Gods eſſence by it ſelfe, from all eternitie, and ſo for euermore, is free from all mortality, and therefore can neuer die. 1. *Tim.* 1.17. and 6. 16.

The bleſſedneſſe of God is an eſſential proprietie of God, by which the diuine eſſence is ſignified to be free from all euils, and to be abounding with all good things. 1. *Tim.* 6. 15.

And this bleſſedneſſe comprehendeth Gods [1] *wiſdome* and [2] *will*: his [3] *power* and [4] *libertie*.

[2] Pag. 11. [3] Pag. 23. [4] Pag. 25.

The wiſdome of God is an eſſentiall proprietie of God, by which he certainly knoweth and vnderſtandeth all things, truly, properly, by one eternall and vnchangeable act, and that alſo together, moſt perfectly, aſſuredly, euidently, and diſtinctly, being neuer ignorant of any thing, neither learning or knowing any thing by ſucceſſe, nor forgetting any thing, &c.

And this wiſedome comprehendeth in it, [1] *knowledge* and [2] *vnderſtanding*.

[2] Pag. 11.

This knowledge of or in God, firſt is either [1] *abſolute*, or ioyned with [2] *approbation*.

Pag. 9.

The abſolute knowledge of God is that, by which

which God ſimply and abſolutely knoweth all things. *Hebr.* 4. 13. whereupon it is, and that rightly called, his omniſcience, or knowledge of all things.

The knowledge of God that is ioined with approbation, is that by which God peculiarly and graciouſly knoweth his elect, that is to ſay, taketh them for his owne, careth for them, approoueth of them, and loueth them as his ſonnes, in that his owne beloued ſonne. *Pſal.* 1. 6. 2. *Tim.* 2. 19.

Secondly, this knowledge of God, is either the [1] *knowledge* of all things paſt and preſent, or els the [2] *foreknowing* of things to come.

But this diſtinction muſt not be taken or vnderſtood as in regard of God himſelfe, but as in reſpect of vs: for God at once and in one moſt ſimple act, from all eternity hath known all things, which to vs, are paſt, preſent, or to come. Otherwiſe nothing is paſt or to come, as in reſpect of Gods knowledge, but all things are preſent to it.

The foreknowledge of God, is that knowledge, by which he did know all things before they were made or wrought, that is to ſay, from eternitie. In Greeke this is called προγνωσις, that is, foreſight or foreknowledge.

And this againe is double, that is, [1] *generall* Pag. 10. and [2] *ſpeciall.*

The

The generall foreknowledge of God is that by which God did foresee and foreknow all things, both those things which he himselfe would doe, and those things also which others would doe. This therefore reacheth vnto all things, euen vnto those things that God himselfe doth not, as for example, to sinnes: for euen them also God did know from before all times.

The special foreknowledge of God is that, by which, with a gracious affection of loue, he peculiarly hath knowen the elect, as his owne speciall people. *Rom.* 8. 29. 1. *Pet.* 1. 2.

Secondly, the foreknowledge of God, is
Pag. 11. either alone, or ioyned with the will: the first is called speculatiue, the latter practiue.

1 The foreknowledge of God that is alone, is not the cause of things.

2 Certainly God foreknew all things that should be: but yet he is not the cause or author of all things that he foreknew: as for example, he foreknew sinne; and yet for all that, neither is Gods foreknowledge, or God himselfe the cause and author of sinne.

3 Neither are such things by reason of Gods foreknowledge, but because they should be such, God himselfe either doing, or preparing, or permitting, and ordaining: therefore he knew they should be such.

Neither

Neither in any other reſpect did God foreſee the things that ſhould be, than becauſe he had decreed, that they ſhould be ſo done. 4

Gods foreknowledge therefore or foreſight, doth not compell men to ſinne. 5

Neither yet doth man therefore ſinne, becauſe God doth foreknow, but rather God foreknoweth that man ſhould ſinne. 6

The foreknowledge of God, that is ioyned with the will, is the cauſe of things. And it is the cauſe of thoſe things, which God hath not only foreknowen, but alſo hath decreed to do them, or to command that they ſhould be done: as it is the cauſe of the world, of our redemption, iuſtification, glorification, &c.

Hitherto touching the knowledge of God.

The vnderſtanding of God is that, by which God euen moſt perfectly vnderſtandeth all the things he knoweth. *Pſal.* 33. 15.

And thus much touching the wiſdome of God.
Now followeth concerning
his will.

The will of God is an eſſentiall proprietie of God, by which hee willeth all the things that he willeth, and that from all eternitie, of himſelfe alſo, and that by one conſtant act.

And

And this will is moſt free, ſo that God doth not any thing, or command, or ſuffer it to be done, but freely willing it: whereupon alſo it is called Gods free will.

And becauſe it doth not depend of any other former beginning out of it ſelfe, it alone properlie deſerueth to bee called free-will.

And indeed and truth it is but one will, becauſe it is the very eſſence of God. Howbeit in reſpect of vs, it is ſundrie wayes diſtinguiſhed.

1. The will of God is either his will of [1] *effecting*, or of [2] *permitting* only.

His will of effecting is that, according to which God effecteth all good things, whether it be by himſelfe or by others.

The will of permitting is that, according to which God ſuffereth ſinne to be committed: for God certainly doth willingly permit ſin, and not vnwillingly, that is to ſay, againſt his will and inforced (for who can conſtraine God?) And this hee doth for a double end:
1 Firſt, that he might manifeſt the infirmity and weakneſſe of the creature, becauſe it can not ſtand, vnleſſe it be euery moment vpheld in
2 vprightneſſe by God. Secondly, that by this occaſion, God might declare, either his mercie and power, in deliuering the elect from ſinne,

ſinne, or els his iuſtice and power in puniſhing the reprobate for their ſinne.

2. Againe the will of God is either abſolute or *conditionall.* Pag. 14.

The abſolute will of God is it, by which he did with himſelfe from eternitie ſimplie will whatſoeuer in due time, he would either doe, or permit. *Pſal.* 115.3. and 135.6. *Iſai.* 46.10. *Ion.* 1.14. *Ioh.* 6.39. *Rom.* 9.18.19. *Eph.* 1.11.

It is called alſo, and that by Synecdoche, the will of his good pleaſure: alſo his conſequent will, becauſe it aſſuredly inſueth, and is fulfilled, and becauſe it belongeth to ſuch things, as at the laſt inſue, and are accompliſhed.

By this will, he hath from euerlaſting choſen vnto eternall life, whom hee would, and reprobated alſo whom he would. 1

By this he willed to create the world: by this he gaue the Meſſias: by this he will raiſe vp at the laſt all the dead. 2

This is the firſt and chiefe cauſe of all things. 3

And as it is vnchangeable, ſo it can not by any meane or way, be let or hindered. 4

By this all things are done neceſſarily, that is to ſay, whatſoeuer God willeth by his abſolute will, that is neceſſarily done: for this will of God, is the neceſſitie of things. So 5

ſaith

ſaith *Auguſt. lib. 6. de Geneſ. ad literam. cap.* 15.

The conditionall will of God is that by which God willeth certaine things, with a condition adioyned thereto.

1 And this is called the will of the ſigne, becauſe God doth declare and manifeſt the ſame, both in precepts and prohibitions, and alſo in promiſes and threatnings, as if it were by ſignes.

2 It is alſo called the antecedent will, becauſe it goeth before the reward or the puniſhment, that is propounded in the promiſes, or in the threatnings.

3 By this, God will haue all men to be ſaued and to come to the acknowledgement of truth: to wit, if they beleeue the promiſes and preaching of the Goſpell, and alſo obey the ſame. And therefore he calleth and inuiteth all men of all ſorts and degrees (and therfore Magiſtrates alſo) to the fellowſhip of ſaluation, and to the confeſſion of truth: yet he commandeth all to worke their owne ſaluation, and to come to the acknowledging of his truth, though all do it not. 1. *Tim.* 2. 4.

4 By this will Chriſt would haue gathered together the Iſraelites, as a hen doth her chickens, *Luk.* 13. 34. to wit, vnleſſe they that were called had refuſed to come.

5 This will is manifeſted, not by our coniectures,

ctures, but only out of his Word.

And it is the square of all our works, and the perfect rule of all righteousnesse and holinesse. 6

Neither is this will of God dissembled or counterfeit, as though God commanded many things, which he would not: for example, when, *Genes.* 22. he commanded Abraham to offer his sonne, and yet afterwards forbad it. Whatsoeuer God commandeth, that he willeth. So hee commanded, that Abraham should offer vp his sonne, to wit, in will, in mind, and in appointing him for a burnt-offering: for so God tried his faith and readinesse to obey his commandements; and not that Abraham should indeed kill and slay his sonne Isaac, though Abraham did so vnderstand the word of offering: and this the Lord himselfe doth sufficiently declare, when, in *vers.* 12. he saith, Now I know & haue tried that thou fearest God, seeing thou hast not spared or withheld thy sonne, euen thy only sonne, from me. 7

3. Besides, the will of God is either reuealed, or secret and hidden. Pag. 16.

The reuealed is that which is manifested vnto men, either by the [1] word of God, or [2] by euent: for that which falleth out, therefore falleth out, because God would haue it to fall out.

The

The ſecret or hidden will, is alſo layd open and manifeſted, in that time that God hath ſet.

4. Moreouer, the will of God, is either the goodneſſe of God, or the *iuſtice* of God. Pag. 20.

The goodneſſe of God, is his wil, by which he himſelfe is by all meanes good, being both in himſelfe and without himſelfe, the authour of all good things.

In himſelfe he is good, by his [1] *eſſence* and [2] *chiefly*.

In his eſſence, becauſe he is good, not by participation of good from another, but naturally, and of himſelfe, and that from eternitie: neither is he ſo, by any accidentall goodneſſe, but it is his owne very goodneſſe.

Chiefly, becauſe he only is the chiefe good, that is to be deſired of all.

Without himſelfe hee is the authour of all goodneſſe, both in making ſo many good creatures, and alſo by doing good to the creatures that he hath made.

This goodneſſe of God, by which he is the author of all good things without himſelfe, is either [1] *generall* or [2] *ſpeciall*. Pag. 17.

Generall is that, which generally extendeth it ſelfe vnto all creatures, not onely towards them, which haue continued in that goodnes in which they were created, but alſo towards

towards thoſe which haue fallen from their firſt goodneſſe, as towards the euill Angels, and wicked men.

The ſpeciall goodneſſe of God is that, by which God wiſheth well to the elect Angels, and his choſen amongſt men. *Pſal.* 73. 1.

Moreouer, the goodneſſe of God is the fountaine of the [1] *grace*, [2] *loue*, [3] *mercie*, [4] *patience*, and [5] *clemencie* of God.

[1] Pag. 18.
[2] Pag. 19.
[3] Pag. 19.

The grace of God, is Gods moſt gentle good will, and his fatherly fauour and will, by which he fatherly imbraceth vs vnwoorthy of it, and no man deſeruing it. *Geneſ.* 6. 8. *Luk.* 1. 30. *Tit.* 2. 11.

And this grace is truly and rightly termed 1
the grace, that maketh vs accepted before God.

But it is not powred into vs. 2

Neither is it a [*] qualitie inherent in vs, but 3
remaineth only in God himſelfe.

It is diſtinguiſhed from the gifts, which 4
from God are beſtowed vpon vs. *Rom.* 5. 15. which are called graces freely giuen vs.

The loue of God, is the moſt gracious will of God, by which he delighteth himſelfe or taketh pleaſure in that, which he approoueth.

And this loue of God, is both [1] towards himſelfe, and alſo [2] towards the creatures. Pag. 18.

The loue of God towards himselfe, is that wherewith the persons of the Godhead loue mutually, and ech one the other. *Iohn* 3. 35. and 5. 20. and 14. 31.

The loue of God towards the creatures, is either [1] *generall* or [2] *speciall*.

The generall loue of God, is that with which hee embraceth altogether all things which hee hath made, and doth good vnto them, and preserueth and sustaineth them.

For though he hate sinne, yet he loueth the nature which he hath created.

The speciall loue of God is that, with which he doth peculiarly prosecute the elect only.

And this is either towards [1] Christ as in respect of his humane nature, or towards the elect [2] in Christ.

The loue of God towards Christ as in respect of the humane nature is that, by which hee hath appointed him to be the head of the elect.

And this loue is the foundation of his loue towards the elect.

The loue of GOD towards the elect in Christ, is both towards the holy Angels, and also towards men that shalbe saued. *Eph.* 1. 6. *Iohn* 3. 16.

The mercie of God, is his most fauourable

ble good will, readie to ſuccour ſuch as are in miſerie.

And this alſo is either [1] *generall* or [2] *ſpeciall.*

The generall mercie of God, is that by which God, as God, is not only preſt to ſuccour all his creatures, and ſpecially men both iuſt and vniuſt, being in any miſerie; but doth indeed helpe and relieue them, though not all vnto eternall life, yet vnto ſome ſaluation, or as we may ſay, temporarie deliuerance. *Luke* 6.36.

The ſpeciall mercie of God is that, by which God, as a moſt bountifull and free Lord, hath mercie vpon whom hee will: I meane of thoſe, whom he hath predeſtinated to eternall life, whom alſo hee calleth, iuſtifieth, and glorifieth. *Rom.*9.18. He hath mercie on whom hee will, and whom he will hee hardeneth.

The patience of God, is his moſt gracious will, by which he long ſuffereth mens ſinnes, and deferreth the puniſhments thereof. And this is called the long ſufferance of God, *Rom.*2.4. and 3.26. and 9.22. 1. *Pet.* 3.20. 2. *Pet.* 3.15.

The clemencie of God, is his moſt fauourable will, by which alſo euen in wrath he remembreth his mercy, and ſpareth vs, though we haue deſerued farre otherwiſe.

And thus farre touching the goodneſſe of God. Now followeth touching his iuſtice.

The iuſtice of God, is the will of God, by which he is iuſt both in [1] *himſelfe*, and alſo towards [2] *his creatures*.

In himſelfe, in as much as he is ſo perfect, that no good thing can be wanting in him: and on the other ſide, no euill thing can fall into him.

Therefore to ſay that God can either ſinne, or that he is or may be the Authour of ſinne, is moſt high blaſphemie againſt the moſt iuſt God.

Towards his creatures he is ſo iuſt, that he neither can will or doe any iniurie to them: as that from eternitie hee hath choſen ſome, and reprobated other ſome, and not rather choſen all, he doth therein iniurie to none: as alſo, that he pardoneth to ſome their ſinnes, and to other ſome doth not pardon them, he is not iniurious to them, to whom he doth not pardon them.

The iuſtice of God towards the creatures, is either the iuſtice of [1] *grace*, or of [2] *anger*. Pag. 21.

The iuſtice of the grace of God is that, according to which, hee moſt certainly performeth his grace, as hee promiſed. *Pſa.* 36. 11.

and

and 71.1.2. whereupon alſo it is called, the iuſtice of his promiſes.

The iuſtice of anger is that, according to which, he moſt equally exerciſeth his iudgements, as he hath threatned them. *Pſal.* 97.2. And this alſo is called the iuſtice of threatnings.

And that is perceiued, both as it belongeth to the [1] *elect*, and alſo to the [2] *reprobate*.

And as it belongeth to the elect, both in [1] *themſelues*, and alſo in [2] *Chriſt*.

In the very elect themſelues, the iuſtice of the anger of God is perceiued, partly becauſe that through and for ſinne they are become guiltie of death, and the euerlaſting curſe. *Geneſ.*2. 17. *Deut.*27. 26. partly alſo becauſe they are ſubiect to diuers temporall afflictions, yea and euen to temporall death it ſelfe alſo. *Dan.*9.7.14. *Neh.*9.23.

But in Chriſt, for the elects ſake, is that iuſtice of God moſt plainly aboue all things perceiued; for God ſpared not his owne ſonne: but becauſe hee made himſelfe, as it were, a ſuretie and pledge for them, whom the Father had giuen vnto him, God caſt and layd vpon him that puniſhment, which they themſelues ſhould haue borne for euer, and powred out vpon him his wrath againſt ſin.

As it belongeth to the reprobate, the iuſtice

of Gods anger is perceiued, both in reprobated men, and alſo in the Diuell and his angels.

In reprobated men, partly becauſe the reprobate abide in death, and vnder the curſe for euer: partly becauſe that the puniſhments, which they ſuffer in this life, are vnto them the beginning of eternall paines. *Exod.* 9.27.

In the Diuell and his angels, partly becauſe he is reprobated, and caſt out of heauen; partly becauſe hee is adiudged to the puniſhment of euerlaſting fire. *Mat.* 25.41.

Now the iuſtice of God, is both his [1] *truth* Pag. 23. and his [2] *holineſſe*.

The truth of God, is that by which hee is vnderſtood to be moſt remoued from all falſhood and lying.

And this is not an inherent quality in God, but the very eſſence of God: wherupon God himſelfe is his owne truth.

And that both in [1] himſelfe and alſo without himſelfe towards the [2] creatures.

1 In himſelfe two maner of wayes; firſt, by his eſſence, by which he truly is, yea he is truly moſt ſimple, truly infinite, truly eternall, truly vnmeaſurable, truly perfect, &c. Secondly, as hee is the *idea* or true forme of all true things that are without him.

Without him, to wit, towards his creatures,

tures, both in his [1]*works*, and alſo in his [2]*words*.

In his works, hee is true[1], yea truth it ſelfe, becauſe whatſoeuer hee doth, hee doth truly, nothing counterfetly, nothing diſſemblingly, nothing fainedly or lyingly : whereupon it followeth, that all his works are true, all his miracles true, and no deceits or illuſions. *Reu.* 15.3. and 16.7.

In his words, hee is true, yea and truth it ſelfe, becauſe whatſoeuer hee ſayth is true, not fained, not diſſembled. So all his commandements are true, his promiſes true, his threatnings true. And this truth of God in his words, is alſo called the faith of God, becauſe the things are certainly performed, which he hath ſpoken. It is alſo called Gods conſtancie.

The holineſſe of God is that, by which he is vnderſtood exceedingly to abhorre from all impuritie. *Iſai.*6.3. *Ierem.*3.12. *Reuel.*4.8. whereupon alſo God is called The Holy one of Iſrael. *Iſai.* 1.4.

Thus farre touching the will of God. Now it followeth touching his power.

The power of God is an eſſentiall proprietie of God, or a might that worketh and effecteth all things in all and euery thing.

1 And it is infinite of it owne nature, and by
2 it ſelfe; ſecondly, in reſpect of the obiects o-
uer which it is extended, and in which it hath
3 power to worke: thirdly, in reſpect of the ef-
4 fects it is able to bring forth: laſtly, in reſpect
of the action, by which it doth and is able to
1 doe: which action is yet neuer ſo large or
powerfull, but it may be made more large and
powerfull or mightie.

2 Whereupon it is moſt rightly called, not
only power, ſtrength, might, efficacie, forti-
tude, &c. but alſo the omnipotencie or al-
mightie power of God. *Geneſ.* 17. 1. 2. and 43.
14. 2. *Cor.* 6. 18.

3 And it is no leſſe the cauſe of all things,
than his will is. *Phil.* 3. 21. 1.

4 Neither is it paſſiue, but actiue only, where-
upon Paul calleth it able to do, and the power
that worketh in vs. *Epheſ.* 3. 20.

5 Neither doth it indeed differ from the ve-
rie eſſence of God, but is the verie eſſence of
God it ſelfe.

Therefore indeed, there is but one only
omnipotencie, becauſe there is but only one
diuine eſſence: and yet for diuers reſpects, it
is and may be ſayd to be either [1] *abſolute* or
Pag. 25. [2] *actuall.*

The abſolute omnipotency of God is that,
by which, looke whatſoeuer can be, that
God

God can or is able to doe.

And by this, God is able absolutely and simply to doe all things, which are absolutely and simply possible: that is, all such things as implie not any contradiction, or are not contrarie to the nature and will of God, although they happily shall neuer be: as that God is able of stones to raise vp children to Abraham, *Mat.*3. 9. And of the like, there is spoken, *Luk.*1.37. *Mat.*19. 24. 26.

The actuall omnipotencie of God, is that by which he is not only able to doe whatsoeuer hee will, but also doth the same, and that powerfully also; neither can he by any means be hindered therein.

By this he hath created all things, and ruleth the same: and by this hee worketh all in all things.

And thus much touching the power of God.

The libertie or freedome of God, is that by which he is altogether of his own power and most free, not bound to any, nor debter to any, but most freely can all things that he will, and most freely do, whatsoeuer he doth.

Whereupon it followeth, that hee is not bound to render a reason of his deedes or works vnto any, and that hee hath power to

do

do with his owne what pleaſeth him, as alſo to giue to whom he wil, and when he wil, &c.

Thus much concerning the bleſſednesse of God. Now followeth of the glorie of God.

The glorie of God, is his Diuine Maieſtie or infinite excellencie aboue all things, which either are or may be, by which he is ſo truly, and perfectly that which hee is ſayd to be, as may be. *Exo.* 33. 18. 22. *Iſai.* 42. 8. and 48. 11.

Thus haue the ſimple attributes of God beene handled: The compared follow.

The compared attributes of God, are thoſe titles which do belong properly to creatures, but are by a metaphor or ſimilitude attributed to God. For the Scripture often times doth ſpeake of God, according to mans capacitie.

Of them ſome are taken from [1] *man*, ſome from other [2] *creatures*. Pag. 40.

Thoſe which are taken from man, are ſayd to be attributed to God by a [1] *humane* ſhape or forme, or els by a [2] *humane* paſſion.

A humane ſhape and forme, and alſo a humane paſſion is a metaphor, whereby thoſe things which pertaine to man, are by a ſimi-

litude

litude attributed to God.

Of this ſort are theſe, the [1] *parts*, [2] *members*, [3] *ſenſes*, [4] *affections*, [5] *actions*, [6] *ſubiects*, and [7] *adioints* of man. [1] Pag. 30. [2] Pa. 31. 32. [3] Pag. 36. [4] Pag. 38. [5] Pag. 38.

The ſoule which is a part of man, is attributed to God. *Iſai.* 1. 14. *Ierem.* 5. 29. and 9. 9. *Amos* 6. 8.

Where by the ſoule is meant, the life of God, that is to ſay, the very eſſence of God, os els God himſelfe.

Theſe members of the body are attributed to God: the [1] *head*, the [2] *face*, the [3] *eye*, the [4] *eye-lids*, the [5] *apple of the eye*, the [6] *mouth*, the [7] *eare*, the [8] *noſe*, the [9] *noſtrils*, the [10] *hand*, the [11] *arme*, the [12] *right hand*, the [13] *finger*, the [14] *heart*, the [15] *feet*, the [16] *hinder parts*, &c. [1] Pag. 28. [2] Pag. 28. [3] Pag. 28. [4] Pag. 28. [5] Pag. 28. [6] Pag. 28. 7. 8. 9. } 10. 11. 12. } 29. 13. 14 } Pag. 29.

By Gods head is meant the very eſſence of the Godhead, which is aboue all things, and to which all things are ſubiect. *Dan.* 7. 9.

1. *Cor.* 11. 3. God is ſaid to be Chriſts head: the meaning whereof is, that God hath the ſoueraigntie, ſo as Chriſt is ſubiect vnto him; and yet no further, than as in our fleſh, hee hath ſubiected himſelfe to the Father: for otherwiſe, ſeeing that he is of one and the ſelfe ſame eſſence with him, he is equall to him.

By the face of God is meant ſometime preſence, as *Pſal.* 31. 21. ſometimes the very Maieſtie of God, as it is diſcouered. *Exod.* 33. 20.

20. 23. and ſometimes the fauour and kindneſſe of God. *Pſal.* 114. 7. and 27. 8. 9. and 31. 17. ſometimes anger. *Pſal.* 34. 17.

To be ſhort, by the face of God, is meant that power, by which hee manifeſteth himſelfe, and is knowen, as we, by the face, are made knowen to others.

By the eyes is meant, either the good will and fauour of God, *Pſal.* 34. 16. and 17. 8. or the prouidence of God, 2. *Chro.* 16. 8. or els the knowledge of God, that ſo we might vnderſtand that God is not ignorant of any thing, but knoweth all things as well, as if hee ſaw them all with his eyes. 2. *Chro.* 36. 12.

By the eye-lids are ſignified, Gods ſecret and incomprehenſible iudgements. *Pſa.* 11. 4.

By the apple of the eye is meant, that which is moſt deare to God. *Deuter.* 32. 10. *Pſal.* 17. 8. *Zach.* 2. 8.

By the mouth is meant, either God himſelfe, *Ioſh.* 9. 14. or the decree of Gods prouidence, *Mat.* 4. 4. or els the commandement or reuealing of his word, *Iere.* 9. 12.

By the eares is meant, either readineſſe and facilitie in hearing our prayers, *Pſal.* 31. 3. and 34. 16. or this, that God heareth all things, that nothing vnder pretext of ſilence, is hidden from him.

By the noſe is meant, the fierce wrath of God.

God. *Ierem.* 39. 37.

By the noſtrils, by which he is ſaid to ſmel, is meant, that acceptation by which hee taketh ſacrifices to be wel pleaſing, and acceptable vnto him. *Geneſ.* 8. 21.

By the hand is meant, either the eternall decree of God, *Act.* 4. 28. or the might by which hee worketh, alſo his power, protection, liberality, cunning workmanſhip, & thoſe things which are like theſe, *Iob.* 19. 21. and 10. 8. *Pſal.* 31. 6. and 8. 7. or els puniſhment, from God inflicted vpon men, *Pſal.* 38. 3. or power to propheſie, or the gift to propheſie, 2. *King.* 3. 15. or the ſpirit of God, *Ezec.* 1. 2.

By the arme is meant power, ſtrength, and might. *Geneſ.* 49. 24. *Exod.* 6. 6.

By the right hand is meant the power, or rule of God. *Pſal.* 110. 1. or ſtrength. *Exod.* 15. 6.

By the finger is meant, either the Holy Ghoſt, *Exod.* 31. 18. *Luk.* 11. 20. as the comparing of it with *Mat.* 12. 20. plainly ſheweth: or els vertue and efficacie, *Exod.* 8. 19. or els workmanſhip. *Exod.* 31. 18.

By the heart is meant, either the very liuing eſſence of God, for the heart is iudged to be the beginning of life in a liuing creature. *Geneſ.* 6. 6. or the decree of God, becauſe the holy ſcripture doth make the heart to be the

ſeat

ſeat of the ſoule, whoſe part it is to thinke, to determine, &c. *Iere.* 19.5. or the good pleaſure or approbation of God, as when Dauid is ſayd to be a man according to Gods owne heart.

By the feet is meant ſtrength or power. *Pſal.*110. 1. or els the preſence of God, or the mightie power, which he vſeth in gouerning, preſeruing, &c. of all things.

By the hinder parts or backe parts of God is meant, ſome imperfect image (if I may ſo ſay) of the glorie of God; which ſpeculatiue, ænigmaticall or darke knowledge of him, is compared with that, whereby a man knoweth another man, by the backe, and not by the face. *Exod.*33.23.

And theſe members are attributed to God in the Scripture: now follow the ſenſes.

By the ſenſes attributed to God, there is vnderſtood the prouidence of God. *Pſa.*14.2.

The ſenſes which are attributed to God, are either [1] *inward* or [2] *outward.* Pag.31.

Inward, as memory or remembrance. *Pſal.* 25.6.7. Dauid prayeth God to remember his mercies: that is to ſay, that towards him hee would vſe the ſame mercy, which he had vſed towards his owne people euen from the beginning,

ginning of the world.

To which is opposed forgetfulnesse. *Isai.* 49.14. *Ezec.* 12. 24. God is said to forget our iniquities. This forgetfulnesse, is not simply to be vnderstood as concerning knowledge, but concerning iudicial knowledge in respect of punishment, namely, that God would not impute our iniquities vnto vs, & pronounce sentence against vs, but pardon vs our sinnes. *Psal.* 132. and 42. 10. hee is said to forget our calamities, where by the forgetting of our calamities, there is meant delay, and putting off of Gods aid, because God did somwhat long deferre his helpe, as though he had forgotten.

The outward senses attributed to God, are sight. *Genes.* 1. 4.

God is sayd to haue seene the light that it was good, that is to say, to haue approued it. And *Psalm.* 11. 4. his eyes are sayd to see and beholde, that is to say, to know, or rather to haue knowen all things.

Hearing. *Psal.* 5. 2. and 6. 8. 9. where Dauid prayeth, that God would heare his prayers, that is, performe his requests and desires.

Smelling. *Genes.* 8. 21. by which is meant acceptation and approbation.

And these are the senses, which are attributed to God: the affections follow.

Affections

[1] Pag. 33.
[2] Pag. 33.
[3] Pag. 34.
[4] Pag. 34.
[5] Pag. 35.

Affections that are attributed to God, are [1] *reioycing*, [2] *griefe* in Gods heart, *anger*, *zeale*, [3] *iealousie*, [4] *hatred*, [5] *repenting*.

1 Now these are not motions and perturbations in God, as they are in men, sith God is most remote from all change and perturbation, and is alwayes constant with and like vnto himselfe. But they are the works or actions of God, which in some sort are like to those actions of men, which they doe from these affections.

2 Therefore all the affections that are attributed to God, are effects. Wherefore also

The reioycing or ioy of God, is the approbation of obedience and saluation, and euen of perfection and felicitie in vs: that is to say, because we are such as we ought to be, for the obtaining of felicitie and saluation. *Iudg.* 9. 13. wine, or new wine is sayd to reioyce or make glad both God and men, that is to say, is accepted of God, when it is vsed in the offerings of the law, and it also gladdeth mans heart.

Sorrow in Gods heart is a vehement sore displeasure. *Genes.* 6. 6. He was sorrowfully grieued in his heart, that is to say, the impiety of men which he did behold, did most highly displease and offend him

1 The anger of God is either the certaine and

and iust will of God, and his decree, to powre foorth punishments vpon sinners, *Rom.* 1. 8.

Or else it is the threatning of those punish- 2
ments, *Psal.* 6. 1. *Hosh.* 11. 9. *Iona.* 3. 10.

Or else it is the punishment it selfe inflicted 3
from God, or to be inflicted from him. *Rom.* 2. 5. *Matth.* 3. 7. *Ephes.* 5. 6.

The anger or wrath of God is against all 4
sinners, as well the [1] *elect* as the [2] *reprobate*. *Ephe.* 2. 3. howbeit in a far different order; for his anger against the elect is not eternall, but temporary. *Psa.* 30. 6. & 103. 9. *Mich.* 7. 9. but against the reprobate it is eternall. *Iohn.* 3. 36.

Gods anger against the elect is somewhat 1
more milde, God giuing them strength to sustaine and indure the same. 1. *Cor.* 10. 13. *Psa.* 103. 10.

But against the reprobate it is more vehe- 2
ment than they are able to beare, and therfore they are swallowed vp of it. *Exod.* 15. 7.

Anger against the elect serueth and turneth 1
to their saluation. 1. *Cor.* 11. 32.

But anger against the reprobate, bringeth 2
death and destruction, *Rom.* 9. 22.

The anger of God is also called fury, indignation, wrath, and burning displeasure of God, a very vehement and great anger declared by most grieuous punishments.

The zeale of God is an ardent desire

which God manifesteth in preseruing his Church, and an earnest loue to the faithfull, and a great care of their saluation, and that for the glory of his owne name. 2. *King.* 19. 31. *Isai* 9. 7.

The ielousie of God is a vehement indignation against idolaters, because hauing violated that faith, by which God betrothed them to himselfe, they commit spirituall whoredome, and doe, as it were, by mariage ioine themselues to a strange God or rather to an idol. *Numb.* 25. 11. Phinchas the sonne of Eleazar, the sonne of Aaron the priest, hath turned mine anger away from the children of Israel whilest hee was zealous according to my ielousie amongst them, so that I haue not consumed the children of Israel in my ielousie.

1 The hatred of God, is either the withholding or denying of his good will; or reprobation it selfe, or his decree not to chuse to euerlasting life. *Malac.* 1. 2. 3. *Rom.* 9. 13. And the cause of this diuine hatred, is onely in God, and that is his owne good pleasure.

2 Or else it is his displeasure, detestation, abomination, or turning away. *Isai* 1. 14. My soule hateth your new moones, and set feasts. But the cause of this hatred is in men themselues.

3 Or else it is the execution of the decree of God

God, to punish and to destroy the wicked, *Psa.* 5. 6. Thou hatest all them that work iniquity: that is, thou dost punish and destroy the vngodly, as thou hast appointed both to punish and destroy them. And the cause of this hatred also, is euen in men themselues.

The repenting of God, is not a perturbation and griefe, arising from the acknowledgement of error, which draweth perill with it, neither yet of the counsell or decree of God, which is vnchangeable, 1. *Samuel* 15. 29. but a changing of the workes of God, the diuine counsell and purpose of God remaining vnchangeable. *Gen.* 6. 6. it repented God that hee had made man in the earth, that is to say, he decreed, as if hee had repented him of his deede, to take away and destroy man, whom hee had before created. So 1. *Sam.* 15. 11. It repenteth mee, that I haue made Saul King, that is, I haue determined to take the Kingdome from Saul, whom before I created King. *Ier.* 18. 8. *Psal.* 125. 14.

Now the causes thereof, are either [1] *mens sinnes*, or [2] *mens repentance.*

Notwithstanding this manner of change, is decreed with God from eternitie: for God hath decreed both of these, that is to say, both to doe some worke, and also to change it againe, because of the sinnes, and repentance

of men. And that changing of the worke, is called the repentance of God.

We haue declared in what ſenſe, humane affections are or may be attributed to God: now it followeth, in what ſenſe, humane actions may be aſcribed to him.

Humane actions, which by humane paſſion are attributed to God, are theſe, to [1] *lift* vp the light of his face or countenance, to [2] *behold*, to [3] *hide* his face, &c.

1 God lifteth vp the light of his face or countenance, when hee declareth his grace and goodneſſe towards the elect. *Pſal.* 4. 7.

2 God beholdeth, when hee is not turned away, but approoueth, purſueth with his fauor and accepteth. This is ſpoken according to men, and is borrowed from the cuſtome of Princes. *Gen.*4.4. The Lord looked vpon or beheld Abel, and his ſacrifice.

3 He hideth his face, when hee declareth his ſeuerity and wrath. *Pſa.*30.8. or when he ſeemeth not to bee touched with our miſerie. *Pſal.* 13.2.

4 *Geneſ.*2.7. God is ſaid to haue breathed into mans noſtrils, the breath of life, that is, to haue put a liuing ſoule into his body.

5 He is at the right hand of the godly, when he

he defendeth, maintaineth, and deliuereth the godly: when alſo by his helpe and protection, hee is at hand to the godly in their perils, and ioineth himſelfe, as it were, to their right hand, to preſerue and deliuer them. *Pſa.* 16.8. By aſſiſtance at the right hand is ſignified, the moſt preſent and readie fauour of Gods protection, in all dangers.

He turneth his hand againſt or vpon a man 6
Iſai 1.25. when he bringeth backe againe the puniſhments hee had withdrawen, and laieth them againe vpon the ſtubborn & rebellious.

He turneth himſelfe vnto vs, or returneth, 7
as *Zechar.* 1.5. *Pſalm.* 6.5. when he ſheweth himſelfe to bee fauourable and mercifull vnto vs, hauing taken from vs the teſtimonies of his wrath, ſickneſſes, war, and other miſeries, and reſtoring our proſperous ſtate.

God commeth to vs, when he cauſeth vs to 8
feele his grace to remaine in vs, and more and more to bee increaſed. *Iohn* 14.23. And he dwelleth with vs, when hee confirmeth vs in the perpetuall confidence of grace. *Iohn* 14.23.

He deſcendeth, not that he mooueth him- 2
ſelfe any whither, that filleth heauen and earth: but either when he worketh ſome new thing, which hee had not before done in the earth, *Geneſ.* 11.7. So the Sonne of God

came downe from heauen, not by change of place, but by aſſuming fleſh, and manifeſting himſelfe therein. Or elſe when he taketh vpon him the knowledge of things, which are done in the earth, and examineth and ſifteth them, before hee come to take puniſhment therefore. *Geneſ.* 18.21. And to ſpeake more cleerely, when hee manifeſteth, that nothing is vnknowen to him, that is done on earth. Or elſe when he ſetteth out his power, and ſheweth that he is nigh vnto vs. *Exod.* 3. 8.

10 He returneth on high, when hee doth as it were goe vp to the iudgement ſeat. *Pſa.* 7.8.

Theſe and ſuch like humane actions are attributed to God: the humane ſubiects and adiuncts follow.

1 Subiects: as when to God there is attributed a throne or a ſeat. *Pſal.* 9. 8. to expreſſe his Kingly and Iudge-like power and maie-
2 ſtie. So when a footſtoole is attributed vnto him, to ſet out the rule and authority he hath ouer his ſubiects.

1 Adiuncts, as *Geneſ.* 2. 2. hee is ſaid to haue reſted the ſeuenth day, not that hee was wearied with any labour, ſith hee worketh without labour, but becauſe that from that day forward hee ceaſed to make more kindes of creatures:

creatures : and becauſe that beſides thoſe, which hee had made in ſix daies, hee did not afterwards create any new things : for reſt is not the true priuation, or flat contrary of motion or ſtirring, but the end, or the perfection of that which is perfect.

He is exalted, when his height and maieſty is made manifeſt. *Iſai* 5. 16. *Pſal.* 57. 6. 12. and 97. 9. 2

He is ſanctified, when he is known, and acknowledged to be holy. *Iſai* 5. 16. 3

He is iuſtified, when hee is ſhewed and declared to be iuſt, good, faithfull and mercifull. *Luke* 7. 29. When they heard that, all the people and the Publicans that were baptized with Iohns baptiſme, iuſtified God. *Mat.* 11. 19. Wiſdome is iuſtified of her children, that is, acknowledged, approued, receiued, eſteemed, and religiouſly obſerued of the elect, who are the ſonnes of wiſdome. 1. *Timot.* 3. 16. God is ſaid to be iuſtified in the ſpirit, that is to ſay, in that infirme fleſh of Chriſt, the power of the Godhead did ſo declare and manifeſt it ſelfe, that it was plaine and euident, that Chriſt though he were an infirme man, accorto the outward view and appearance, yet he was God. 4

He is full, when he loatheth ſomething, and taketh no delight therein. *Iſai* 1. 11. 5

6 He is weary, when he abhorreth any thing *Isai* 1. 14.

7 He receiueth comfort, when he reuengeth the ſinnes of the wicked, and ſatisfieth himſelfe by taking puniſhment vpon his enemies, as though by the offences receiued hee had been made ſorrowfull, and receiued eaſe and lightſomneſſe by his puniſhments. *Iſai.* 1. 24.

8 So he ſitteth in the heauens, *Pſal.* 2. 4. hee ſitteth in a throne, *Pſal.* 9. 5. 8. that is, he powerfully raigning, ruleth ouer all creatures, and is their Iudge.

9 Hee ſleepeth, when ſomewhat late he helpeth the diſtreſſed, *Pſal.* 44. 24.

10 He is ſilent, when he maketh ſhew not to heare the prayers of his people, *Pſal.* 28. 1.

And theſe attributes are taken from man. There follow other, which both are common and alſo are taken from other creatures.

Of this ſort are place, time, &c.

1 Yea, there are alſo attributed wings vnto God, by which there is vnderſtood his protection and defence: for God, as birds doe, gathereth his elect, as the hen doth her chickens vnder her, and protecteth them from the deceits of the Diuell, and the ſubtilties of wicked men, *Deuter.* 32. 10. *Pſalm.* 17. 8. and 91. 4.

And

And a ſhadow likewiſe, *Pſal.*91. by which there is meant protection: for euen as a ſhadow defendeth from the beames and heat of the Sunne, ſo doth God protect his from dangers, 2

A way, *Pſal.*103.7. Now the way of God is the courſe of his actions and gouernment, by which he gouerneth & guideth all things. 3

So God by a metaphor is called by diuers names.

A tower, *Pſal.* 91. 2. for, as in high and defenſed towers we are free from our enemies, ſo God alone placeth vs in ſafetie. 1

The horne of our ſaluation, 2. *Sam.* 22. 3. *Pſal.*10.3. that is, hee, which defendeth vs as hornes defend wilde beaſts. 2

A ſhield, a buckler, *Pſal.*3. 4. and 144. 2. 3

A conſuming fire, *Deut.*4.24. and 9.3. and *Hebr.* 12. 29. 4

A rocke, *Pſal.* 71. 5

A ſtrong habitation, *Pſal.* 71. 3. 6

A munition or defenſed place, *Pſal.*71. 3. 7

A fortreſſe, *Pſal.* 144. 2. 8

Hitherto wee haue ſpoken concerning the attributes of God: now we will ſpeake concerning the perſons of the Deitie.

A perſon of the Deitie is a ſubſiſtence hauing

Of the persons of the Deitie.

uing by nature all the diuine essence, but yet distincted or distinguished from the other persons, by an incommunicable propriety.

There are three persons of the Deitie, the [1] *Father*, the [2] *Son*, and the [3] *Holy Ghost*, *Mat.* 3. 16. and 28. 19. 1. *Iohn* 5. 7. *Eph.* 2. 18. *Gen.* 1. 26. and 18. 2. *Exod.* 3. 6. and 15. 16. *Psal.* 33. 6. *Esai* 6. 3.

[1] Pag. 43.
[2] Pag 43.
[3] Pag. 45.

These are coeternall and equall, of one and the selfe same simple essence, distinct one from another by an incommunicable propriety. And those are distinguished one from another, not essentially, because the essence of them is but one, yet notwithstanding really: and they differ from the essence of God, not in deed, but by respect or by relation onely.

Euery of the persons is considered, either absolutely, or by relation or respect.

Absolutely, as in regard of it selfe or according to his nature, according to which euery person is called God.

By relation, as compared to other persons, or according to the maner of subsisting, which is peculiar to euery one of them. In this consideration the first person is called Father, the second Son, the third Holy Ghost: and therefore the first, or the second, or the third, by order of subsisting, and not by degree,

gree, dignity, time.

The Father, is the firſt perſon of the Godhead, exiſting from none, which perſon hath begot the Sonne from eternity, *Pſalm.* 2. 7. 2. *Cor.* 1. 3.

The Sonne is the ſecond perſon of the Godhead, exiſting from the Father by eternall generation or begetting, *Iohn* 1. 14. 18. 34. and 3. 16. *Mat.* 3. 17. 2. *Cor.* 1. 19. *Hoſe.* 11. 3. *Luke* 1. 31. *Rom.* 1. 4.

Of the diuine generation.

The diuine eſſence neither doth beget, neither is begotten: becauſe that which doth beget, is in very deed, diſtinguiſhed from that which is begotten: now the diuine eſſence, being but one, and moſt ſimple, it cannot bee diſtinguiſhed from it ſelfe.

The Sonne, is begotten of the eſſence of the Father, not as of matter, but becauſe it is not of nothing without the eſſence: and it hath the whole eſſence of the Father, not by flowing from, neither by cutting out of the Father, neither by propagation, (for the eſſence of the Sonne, hath not at any hand flowed from the eſſence of the Father, neither is it propagated from it or cut out of it) but by communicating. And the Sonne is not indeed the Sonne of himſelfe, becauſe hee is the Sonne of the Father: yet notwithſtanding he is God of himſelfe, that is to ſay, that

eſſence

eſſence which is in the Sonne, is not from another eſſence, but of it ſelfe, ſeeing the eſſence of the Father, and the Sonne, is one and the ſelfe ſame. The eſſence of the Father is of it ſelfe, without all beginning: but the eſſence of the Sonne is the eſſence of the Father. For that Godhead, by which the Sonne is God, is that ſame by which the Fathet is God: therfore the eſſence of the Sonne is of it ſelfe and void of all beginning. Therfore Chriſt is God of himſelfe. For except he be God of himſelf, he certainly cannot be God at all. For that he be God, God hath it of himſelfe naturally. He cannot be God whoſe eſſence is not of it ſelfe.

But it is one thing for the eſſence to be begotten, and another thing to be begotten of the eſſence. The eſſence is not begotten of the eſſence, the eſſence is without generation.

Therefore the Sonne alſo as he is God, is not begotten. But as he is the Sonne, he is begotten of the eſſence of the Father. Wherefore Chriſt as he is God, is of himſelfe, as he is the Sonne, he is of the Father.

And as the very Diuine eſſence it ſelfe is communicated to the Sonne: ſo omnipotencie, knowledge of all things, vbiquitie, and other eſſentiall attributes of the Godhead, are by eternall generation likewiſe communicated vnto him.

The Holy Spirit is the third perſon of the Godhead, exiſting from the Father and the Sonne, by eternall and equall breathing or proceeding, *Iohn* 15.25.26. and 20.22. *Rom.* 8.9. *Eſai.* 6.8.9. *Acts* 28.25.26. and 5.3.4. 1.*Cor.*3.6. and 19.20. 2.*Cor.*6.16.

Therefore God is one in eſſence, and one in number alſo, *Exod.* 3.14. *Deut.* 4.35. and 6.4. and 7.9. and 10.17. and 32.39. 1.*Cor.* 12.6. *Gal.* 3.20. *Epheſ.*4.6. 1.*Tim.* 2.5. But three in perſons not by compoſition, but eternall exiſtence together. *Iuſtinus Martyr.* Whereupon we worſhip the reuerend Trinitie, or Trinitie in Vnitie. *Gene.*1.26. and 18.2. 1.*Ioh.*5.7. *Ephe.* 2.18. *Rom.*9.5. 1.*Tim.*3.16. *Acts* 5.3.4.

Hitherto concerning the eſſence of God: now concerning his works.

The works of God, are thoſe things which God doth for his own glory, *Pſa.*8.1.& 19.& 104.1. *Pro.*16.4. *Eſa.*48.9. *Rom.*1.20.21. *Of the works of God.*

And by the conſideration of Gods works, diuers names are giuen to God in the Scripture.

The works of God are either *perſonall* or *eſſentiall.* Pag.46.

The perſonall works are thoſe, which are proper

proper to euery ſeuerall perſon of the Deitie. And they are either the workes of relation, as the Father begetteth the Sonne: the Sonne is begotten of the Father: the holy Ghoſt proceedeth or floweth foorth, being breathed from the Father and the Sonne: or elſe are ſuch as haue their foundation in relation: as the Sonne, who is begotten of the Father from eternitie, and yet in the fore-appointed time hath taken fleſh vnto him, and hath it and beareth it, vnited vnto himſelfe perſonally.

Theſe workes are diuided or ſeparated one of them from another, and yet incommunicable: that is to ſay, diſtinguiſhed in themſelues, and not common to the three perſons: for only the Father begetteth: but the Sonne begetteth not, neither the holy Ghoſt. And ſo in the reſt; whereupon alſo they are called, perſonall idiomes, alſo characters, and perſonall proprieties.

The eſſentiall workes of God are thoſe, which according to the vnity of the eſſence, are commonly and equally performed, by the Father, the Sonne, and the holy Ghoſt.

Therefore theſe are the vndiuided workes of the whole Trinity: for as there is one common, and the ſelfeſame will of all the perſons of the Godhead in it ſelfe, as alſo there is one common

common and the ſame eſſence; ſo alſo are the eſſentiall workes common, but yet alwaies obſeruing the perſonall propriety and diſtinction, and the naturall order of the perſons in working. For as the Sonne is of the Father, and the holy Spirit of the Father and the Son; ſo the Father worketh immediately by the Sonne: and the Father and the Sonne, by the holy Spirit, in performing the ſame worke. For the Father is powerfull, but by the Son and the holy Spirit, *Iohn* 5. 19.

The Father worketh by the Sonne, not as by an inſtrument or helper of the working, but as it were by a fellow or companion, working together with him, by the like, yea by the ſame wiſdome, will, power and authority. After the ſame maner worketh the Father, and the Sonne, by the holy Ghoſt.

The eſſentiall workes of God, are either inward *or outward*. Pag. 52.

The inward are thoſe, which God from eternity hath done or wrought within himſelfe.

And they are his counſell and decree.

The counſell of God, is an eſſentiall inward worke of God, to wit, the iudgement as it were of Gods minde, touching all things which ought to be done.

The decree of God, is an eſſentiall inward worke

worke of God, namely, the eternall purpose of Gods will, by which from all eternitie, he determined with himselfe, that all things should be done, whatsoeuer, which haue been done, are done, and yet shall be done.

These things are distinguished in respect of vs, sith in vs the iudgement of the minde, differeth from the purpose of the will, but indeed in God, they are one, by reason of the most simple essence of God.

Whereupon the counsell and decree of God, are put for one, and the same thing, and are called the determinate counsel, *Acts* 2.23. the good pleasure of God, which hee hath purposed in himselfe, *Eph.* 1.9. *Act.* 4.28. The purpose of God, *Rom.* 9.1.

All things therefore are done by the decree of God, *Eph.* 1.11. *Mat.* 6.33.

And God hath so decreed all things, that he hath determined the time, place, and the maner how they should be done: and also hath appointed al things particularly to their end: and hath moreouer ordeined euen the verie meanes, by which they shall come to that end.

For God, from eternitie purposed with himselfe to manifest his owne glorie: and to this end he decreed, that all things whatsoeuer should be done, which haue beene done, are

are done, or hereafter ſhall be done.

Now the decree of God is vnchangeable, and vnmooueable, and ſuch a one as God cannot repent him of it, and therefore it is neceſſarie. *Pſal.* 33.11. *Num.* 23.19. 1. *Sam.* 15. 29. *Eſai* 46.10. *Malach.* 3.6. *Iam.* 1.17. *Eſa.* 14.24.27.

The decree of God, firſt is either generall, or ſpeciall.

Gods generall decree is that which perteineth generally to all and euery thing, great and ſmall, yea euen to thoſe things which fall out euery moment.

Gods ſpeciall decree is that which doth ſpecially concerne reaſonable creatures; and it is called Predeſtination, and that by a Synecdoche, becauſe the word Predeſtination otherwiſe is of more large ſignification.

Now this Predeſtination is the decree of God, by which God hath ordeined, and that from eternitie, his reaſonable creatures to certaine ends.

And that is twofold: election and *reprobation.* Pag. 51.

Election is predeſtination to a gratious and bleſſed end.

And it belongeth both to Chriſt, and to them that are *vnited to Chriſt.* Pag. 50.

The election of Chriſt is that by which

God from eternity appointed his only begotten ſonne, that alſo euen as in reſpect of his humane nature he ſhould be the ſon of God, and the head of Angels and men, and the mediator betweene God and men, *Iſai* 42. 1. *Mat.* 12. 18. 1. *Pet.* 1. 20. and 2. 5.

The election of them that are vnited to Chriſt is that, whereby all thoſe that the Father had purpoſed to vnite vnto Chriſt as their head, are appointed vnto ſaluation: for it was fit that a head ſhould bee giuen to them that were to be predeſtinated to ſaluation, by whoſe order, perfection, and power ſuch as were to be predeſtinate might ſubſiſt and ſtand.

And this againe is either of the bleſſed Angels, or of men that are to be ſaued.

The election of bleſſed Angels is that by which God from eternitie, of his owne grace purpoſed to confirme certaine Angels in goodnes (in which he would create them) and that vnto the fruition of ſempiternall bleſſednesſe: 1. *Tim.* 5. 21.

The election of men that are to bee ſaued is that by which God from eternitie hath decreed with himſelfe what men hee would in time to come take vnto himſelfe out of the reſt, and exempting them from the common deſtruction, adopt vnto ſaluation, *Epheſ.* 5. 1.

Rom.

*Rom.*8.28. *Mat.*22.14. *Rom.*9.21. *Act.* 13. 48. *Luke* 10.20. *Phil.*4.3. *Reuel.*3.5. and 21. 27.

Thus far touching election: now it followeth concerning reprobation.

Eternall reprobation is predestination, by which God hath shut out from his heauenlie kingdome such as were appointed to eternall destruction.

And it is both of the diuell himselfe, and also of the members of the diuell.

The reprobation of the diuell is that, by which God from eternitie hath reiected the diuell (who was to become the prince and head of defection and falling from God) and adiudged him to eternall paines.

The reprobation of the members of the diuell is of them that cleaue vnto the diuell as vnto their prince and head.

And that is both of euill angels, and also of *men* that shall be damned. Pag. 52.

The reprobation of euill angels is that, by which God from eternitie hath purposed not to confirme in good certaine angels, destinated to eternall destruction, but to forsake them, and to suffer them to fall through pride, and hauing cast them out of heauen, to

exclude them from the fruition of eternall bleſſedneſſe.

The reprobation of damned men is that by which God from eternitie purpoſed to paſſe by them, and to leaue them in that common deſtruction, into which all through ſin ſhould headlongly throw themſelues. *Ier.* 6. 30. *Malac.* 1. 3. *Rom.* 9. 13. 22. 2. *Pet.* 2. 4. *Iudes epiſt. verſ.* 4. *Reuel.* 13. 8. and 17. 8. and 20. 15.

Thus much touching the firſt diſtribution of Gods decree.

Secondly the decree of God is either of effecting, or of permiſſion.

The decree of effecting is that by which God from eternitie purpoſed to doe good, either by himſelfe, or by others, *Epheſ.* 1. 11. *Philip.* 2. 13.

The decree of permiſſion is that by which God hath from eternitie purpoſed and appointed to permit ſinnes to be done, *Act.* 2. 23. and 4. 27. 28.

And thus farre concerning Gods inward workes: now followeth touching the outward.

The outward works of God are thoſe that without his eſſence he doth at a certaine determined

termined time according to his eternall decree, *Ephes.* 1.11. *Act.* 2.23. and 4.28. *Psal.* 115.3. and 135.6. *Isa.* 46. 10. *Iona.* 1.14.

And the outward workes of God are the execution of his eternall decree: for Gods workes are now done in time, yet so as they doe fully answer vnto his decree, that is to say, that whatsoeuer things are decreed, they are all done in act, and be so done as they are or were decreed.

The outward workes of God are two, Creation and *Prouidence.* Pag. 73.

Creation is an outward worke of God, by which the things that were not before haue their being, and that by his onely powerfull word and command, *Gen.* 1. and 2. *Psal.* 33. 6. 9. and 148. 5.

And first it is either a producing of them out of nothing, or else a forming of them. 1

Production of them out of nothing is the first way or maner of creation, by which God commanded to be the first matter of al things, there being no matter existing before, *Heb.* 11. 3. The Greekes call it a Creature.

The forming of them is the second way or maner of creation, by which God of that matter which before he had produced out of nothing made all things.

And this againe is of two maners.

The first maner of forming is that by which God ordeined the first created matter, and beautified the face thereof: this is called making.

By this he distinguished the elemēts, he decked the heauē with stars, the aire with fowls, the water with fishes, & filled the earth with plants, & liuing creatures of all kindes. *Gen.*1.

The second maner of forming is that which God vsed first in framing man, and afterwards woman, & this may be called a figure or shape-giuing, and is, as it were, a singular making. *Gen.*1. and 2.

And this belongeth properly vnto man: in which regard the wonderfulnesse of Gods worke in creating man is highly commended.

2 Secondly, creation is both of the world, and also of *all the creatures* which are in the world. *Exod.*20.4.11.

The world is this most wide house or dwelling place, appointed to receiue, and to conteine all the rest of the creatures.

There are two parts of the world: superior
Pag.55. or high; *inferior* or neather.

The high part of the world is the heauen, which is threefold: the holy habitation of God, the firmament, and the aire.

The holy habitation of God is the most high and inuisible heauen, the third heauen, and

and the celeſtiall paradiſe, of which 2. *Corin.* 12.2.4.

The firmament and the aire are the viſible heauens: of which *Epheſ.*4.10.

The inferiour part of the world are the earth and the ſeas, *Geneſ.* 1.9.10.

Of the reſt of the creatures that are in the world, ſome are created according to the Image of God: *ſome are not.*

The image of God is that dignitie and excellencie in which the reaſonable creatures being created like vnto God, doe excell other creatures. Or elſe it is the agreement of the reaſonable creatures with the moſt high and bleſſed God. *Geneſ.* 1.26.27. *Of the image of God.*

The parts thereof are two: the firſt is that very ſpirituall, vnbodily, and immortall ſubſtance, but yet pure and holy, *Iohn* 4. 24. 1. *Tim.* 6. 16.

The ſecond are the gifts that are giuen or attributed to the reaſonable creature.

Theſe gifts are right and ſound reaſon, and *admirable glorie.* Pag. 57.

Right & ſound reaſon is a part of the image of God, to wit, a certaine force or power altogether diuine, by which he knoweth al things as they are, and that without error, and doth neither will or chuſe any thing than that which doth pleaſe God. 2. *Pet.* 1. 3.4.

And that right and ſound reaſon conſiſteth both in the minde, and in the will.

In the minde it is an excellent wiſdome or vnderſtanding, rightly knowing both God himſelfe, and all ſimple, particular, and generall things created, which a created nature can know, and ioining them together, or diuiding them, or reaſoning from compounded things, it hauing alſo by nature ſome ingraffed knowledge, ſuch as are the principles of Arts, and rule of life, and a reflectiue act iudging of their owne proper acts, *Col.* 3. 10. 2. *Cor.* 3. 19. *Gen.* 2. 19. 20.

In the will there is both conformitie with the will of God, and alſo free will.

Conformitie of will with Gods will is iuſtice and holines, or obedience, which the wil doth vprightly performe to God, ſo that all inclinations, deſires, and actions doe agree with Gods will, *Epheſ.* 4. 24. *Eccl.* 7. 29. *Mat.* 5. 44. 1. *Iohn* 1. 7. and 2. 29.

Freedome of will is threefold, to wit, from compulſion, from the [1] *bondage* of ſinne, and from the [2] *burden* of miſerie.

[1] Pag. 57

[2] Pag. 57.

Freedome from compulſion is a faculty or power, by which the will freely, and of his owne and proper motion, without compulſion chuſeth or refuſeth that which the vnderſtanding ſaith or ſheweth to be choſen or refuſed.

refuſed. And this alſo is called the libertie or freedome of nature.

Freedome from the bondage of ſinne is a faculte or power, by which the will cannot ſo much as will to ſinne, *Eccleſ.*7.29. This alſo is called the liberty or freedome of grace.

Freedome from the burden of miſerie is a faculte or power, by which the will is free from that vanitie and corruption which accompanieth ſinne. It is alſo called the libertie or freedome of glorie.

And ſo far haue we ſpoken concerning right reaſon. Now followeth concerning the admirable glorie.

Admirable glorie is a part of the image of God, namely maieſtie, repreſenting the diuine maieſtie, with which the reaſonable creature is indued, obteining thereby power and rule ouer other creatures, *Rom.* 8. 38. *Eph.* 1. 21. and 3.10. *Geneſ.* 1.28. and 9. 2. *Pſal.* 8.6.7. 8. *Heb.* 2.7. 8.

The creatures made according to the image of God are Angels and *men.* *Mat.* 22. 30. and 6.10. *Iob* 1.6. Angels are created vnderſtanding and inuiſible ſpirits, neither ſuſteined in any other (excepting in God alone) nether part of another. *Of Angels.* Pag. 61.

And

Pag. 59. And Angels are either good or *euill.*

Good Angels are heauenly ſpirits, which haue ſtood in their integritie, in which they were made, and haue beene confirmed therein by grace from God.

Their free will is to good things onely, becauſe they are already ſo confirmed in goodnes, that their minde cannot be deceiued, nor erre in iudging, that is to ſay, in approouing, and miſliking the obiect, neither can the will deſire any other thing than that which the minde iudgeth, but chuſe that which it approoueth, refuſe and reiect that which it miſliketh. *Iob* 4.18. *Mat.*22.30.1.*Timoth.*5.21. *Epheſ.*1.10. *Col.* 1.20.

The dutie of good Angels is twofold: either towards God, or men.

Their dutie towards God is of two ſorts: the firſt to ſerue God, and to doe Gods will. *Pſal.*103.20. *Mat.*18.10.

The ſecond to ſet foorth God by continuall praiſes. *Pſal.*103.20. and 148.2.

The dutie of Angels towards men is alſo twofold.

The one to miniſter to the elect, that is to ſay, to keepe them againſt all dangers of bodie and ſoule, and againſt the ſubtilties and aſſaults of the enemies; to teach them, and to turne them from error and idolatry; to comfort

sort and confirme them in afflictions of minde and bodie. To conclude, to carrie the soules of the elect being dead, into the place of the blessed, and to keepe their bodies against illusions of the diuell, *Heb.* 1.14. *Psal.* 34.8. and 103.21. *Mat.* 18.10. *Psal.* 91.11. *Dan.* 10. and 12. *Luke* 16.22. *Iud. epist. verse* 9.

Their other dutie is to punish the euill. For the good Angels are not onely the disposers of the goodnesse of God, but also sometime executors of punishment, 2. *King.* 29. 35. *Isai* 37. 36. *Psal.* 35. 5. 6.

Hitherto concerning good Angels: now concerning euill Angels.

Euill Angels are infernall spirits, who haue fallen from God, *Iohn* 8.44. 2. *Pet.* 2.4. *epist. of Iude* v. 6. *Ephes.* 2.2.

The same are called diuels.

And they are the first authors of all sinnes, and doe endeuour to seduce men by their temptations, and to stirre them vp to sinne, as also by all meanes to turne them away from God, and to thrust them headlong into destruction.

The temptations of the diuell are perswasions, solicitings, and stirrings vp, by which hee doth endeuour to draw men into sinne and

and deſtruction. After this maner hee tempted our firſt parents, *Geneſ.* 3. 1. So the Diuell tempting Chriſt, ſolicited him to diſtruſt concerning Gods prouidence, as though God could not ſuſteine and preſerue him without bread, *Mat.* 4. 3. he tempted him to raſh and vaine boldneſſe, that for the obteining of glorie, he might expoſe himſelfe to vnneceſſary dangers, *verſ.* 6. he ſolicited him to diuelliſh idolatrie, *verſ.* 8.

Of euill Angels, amongſt other things let vs conſider both their office, reſtraint, and free will.

If we reſpect their office, they are compelled to ſerue and obey God in thoſe workes which it pleaſeth God to performe by them.

Of this office there are two parts. For they are ordeined both to afflict and exerciſe the godly, that their conſtancie might be proued, *Iob* 1. 12. and 2. 6. 7. 2. *Cor.* 12. 7. as alſo to vex the wicked, as officers and tormentors appointed by God.

The reſtraint of the euill Angels is the bounding and limiting of their power and furie, that they are able to do no more than God doth ſuffer them to doe.

Their free will is to euill things onely. For ſeeing they are caſt away from God for euer, and are hardened in euill, they can doe nothing,

thing, nor heereafter shall doe any thing but sinne, that is to say, onely to approoue with their minde, and chuse with their will those things which are euill, and displease God, and therefore they shall suffer euerlasting punishment. *Iohn* 8. 44. 1. *Iohn* 3. 8. *Mat.* 3. 8. and 25. 41. *Iude verse* 6. *Reuel.* 20. 10.

Hitherto concerning Angels: now concerning man.

Man is a creature of God, made according to his image, consisting of a bodie, and a reasonable soule. *Of man.*

We ought especially to consider both his estate, and *also his will.*

The estate of man is to bee considered two waies: one before the fall, another *after the fall.* Pag. 65.

The estate of man before the fall was that happie estate of his first integritie, in which man was made at the beginning. It is also called an vpright estate, or the estate of integritie or innocencie. *Of the estate of man.*

In that state man was blessed, both in his soule, and in *his bodie.* Pag. 64.

For in his soule there shined foorth the sound and perfect image of God, according to which man was made.

That

That image was that excellencie and dignitie, by which man was like vnto God his Creator, and did excell all other visible creatures.

There are two parts of that image of God in man.

The first part is the very simple and spirituall substance of the soule, which did not only liue in it selfe, and gaue life to the bodie, but also was immortall, that is to say, did not onely liue by a naturall life, that neuer should be ended, but by a spirituall life also.

The second part were the gifts and graces giuen to the soule.

And they are two, namely, sound reason, and *admirable* glorie.

Pag. 64.

Pag. 63. The soundnesse of reason did shine foorth,

Pag. 68. both in the minde, and also in *the will*.

For the first men did in their minde rightly know God, and the workes of God, and themselues also; and did wisely vnderstand al simple things, both singular and vniuersall: they did also discerne good from euill, iust from vniust, and that exactly, and without errour of iudgement, and the light of reason going before them, they did wisely see what was to bee followed, and what was to be fled from. To be short, they had vnderstanding, iudgement, and wisdome sufficient, and that not

not onely for the guidance and gouernment of an earthly life, but thereby they aſcended euen vnto God himſelfe, and eternall felicitie.

Next the will was decked with excellent vprightneſſe and libertie.

The vprightneſſe of the will was ſuch that it was willingly ſubiect to Gods will, and excelled in holines and originall righteouſneſſe. Whereupon our firſt parents or men had all the motions of the heart framed to the obedience of reaſon, and well and orderly tempered: they loued and ſerued God: their appetites were good and ordinate: their reioycing was pure, and free from vice: there was betwixt them louely concord, and holy coniunction of mindes: to be ſhort, all inclinations and affections obeied the rule of right reaſon.

To which temperature, euery way, and in all parts of it abſolute and perfect, there followed in the bodie a certaine equall proportion to that order, as a neceſſarie effect thereof.

The libertie of the will, ſhewing foorth ſome very diuine matter in the ſoule, like a pretious ſtone ſet in gold, as *Bernard* ſpeaketh *Serm.* 81. vpon the Canticles, was ſuch, that by it owne and proper motion it choſe and refuſed that which ſound reaſon ſaid was

to

to be chosen or refused, that is, the choice of good and euill was free.

Therefore in that sound state our first parents had free will, by which if they had listed they might haue obteined and gotten eternall life.

Besides, the wil also was free from the bondage of sin, and from the burden of misery.

And thus much touching the first gift granted to mans soule.

The other gift was admirable glorie, by which wee meane that our first parents were beautified with maiestie, resembling almost a diuine maiestie.

Whereupon they had dominion ouer other inferiour creatures, and were armed with notable power and might, *Genes.* 1.28.29. and 12.25. *Psal.* 8.6.

So was man blessed in his soule.

And as touching his bodie, that was cloathed with innocencie, which farre more than any though most pretious and gorgeous garment did adorne it: all things also serued for mans health, profit, and honour, and nothing was to him shamefull, or dishonest. *Gen.* 2.25.

Thus much touching the state of man before his fall.

The

The ſtate of man after the fall, is that ſtate, into which man came after his falling from God.

And there is one ſtate of it in this life: and there ſhall be another *after this* life. Pag. 67.

In this life it is double: for it is either the ſtate of ſinne, or *of grace*. Pag 67.

The ſtate of ſin, is that vnhappy ſtate, into which all men are fallen, through that moſt heauie fall of our firſt parents, and do diſpleaſe God, being become alſo miſerable both in ſoule and *body*. Pag. 67.

If we conſider the ſoule, Gods image, according to which Adam was made, is horribly deſtroied in it, ſo that it is almoſt put out, inſomuch that ſcarſe any ſlender footſteps thereof are left, whether wee doe behold the ſubſtance of the ſoule, or the gifts.

If we regard the ſubſtance of the ſoule, that which at the firſt was ſimple, is now become double through hypocriſie: and that which at the firſt, was both naturally and ſpiritually immortall, is now ſpiritually dead, whileſt it is ſeparated from the liuely fellowſhip it had with God. *Epheſ.* 2. 1. and 4. 18. and though it muſt needes by a naturall life, liue immortally, yet what is that life, in which it had beene better not to haue beene borne, than not to die from it? *Bernard ſerm.* 81. vpon the

Canticles. Yea the very benefit of life it ſelfe, is not ſufficient now, to pleaſe or free the body it ſelfe, as alſo the ſame *Bern.* ſaith *ſerm.* 82.

If we behold the gifts of the ſoule, namely, the ſoundneſſe of reaſon, and our firſt glorie, they ſurely are much defaced.

As touching the ſoundneſſe of reaſon, both the mind and the will, is wholly corrupted.

The mind being the moſt noble part of the ſoule (the light of vnderſtanding being put out) is darkened and become obſcure, with moſt thicke and palpable darkneſſe of ignorance, and is become vaine in the diſcourſes thereof. *Epheſ.* 4. 18. *Rom.* 1. 21.

The will being ſpoiled of hir naturall vprightneſſe, is turned away from holineſſe and righteouſneſſe to impuritie and iniuſtice, through the hardning of the heart and deceitfull luſts, whereupon the affections being by little and little inured to euill, they come at the laſt, all iudgement being loſt, to bee carried headlong to all euils, though neuer ſo vile and filthie. *Epheſ.* 4. 18. 19. 22. *Rom.* 2. 21.

The ſame will is depriued of liberty to chuſe that which is good, and is become the bond ſlaue and ſeruant of ſinne and miſerie, *Rom.* 7. 14. *Iohn* 8. 39. for it is the will (ſaith *Bernard*) which when it was free, made it ſelfe the ſeruant

want of sinne, by assenting vnto sin. And yet neuertheleſſe it is the will, which holdeth it ſelfe vnder ſinne, by willinglie ſeruing it, *Rom.* 6. 16. 17. 20.

As concerning the firſt glorie, euen from it alſo man fell after his fall, whileſt hee loſt the light of ſoueraignty and rule ouer the inferiour creatures, and loſt alſo that reuerend maieſtie which hee had before the fall: in ſtead whereof there ſucceeded infamie full of diſhonour.

And if we behold the body, the members thereof are the ſeruants of impurity and iniquity, to commit all maner of wickedneſſe. Beſides in reſpect thereof, man is ſubiect to diuers calamities, diſeaſes, yea and death it ſelfe.

Thus much for the ſtate of ſin.

The ſtate of grace is that, into which man is brought through the grace of God, after that he is iuſtified by faith. *Rom.* 5. 1. 2. & 6. 14. 15.

This ſtate is proper to Gods elect, that are regenerated and turned vnto God.

In it they begin to pleaſe God, being receiued into his fauour, and Gods image is reſtored in them.

Hitherto touching the ſtate of man in this life after his fall. Now followeth touching his ſtate *after this life.* Pag. 68.

The ſtate of men after this life, is either of the bleſſed or of the damned.

The ſtate of bleſſed men after this life, ſhall be the ſtate of perfect regeneration, and of heauenly and eternall glory, into which after this life, all the elect ſhall bee taken vp, together with their bodies raiſed from the dead.

The ſtate of damned men after this life, ſhall bee the moſt vnhappy ſtate of all, when the reprobate ſhall bee throwen into euerlaſting fire in hell, together with the diuell and his angels, being vtterly and for euer depriued of hope to ſee God.

Thus farre touching mans ſtate: now followeth touching his free will.

The free will of man, is his will, chuſing or refuſing that, that the vnderſtanding ſaith is to be choſen or refuſed.

That was of one condition before the fall, Pag. 69. and of another *after the fall.*

The will of man before the fall, was free in all things, and euery way, to wit, from inforcement, from ſinne, and from miſery.

It was free from inforcement, becauſe it might incline vnto either part, that is, vnto good or vnto euill, inſomuch as it was able to chuſe this or that, yea and as a man, to ſtand by

by his owne ſtrength, or to fall and ſlip.

For although man was ſo made, that he was good, and could rightly know and acknowledge God, and by the free motion of his own will performe vnto him ſound and perfect obedience; yet was he changeably good, that is to ſay, hee was not ſo confirmed in the knowledge and obedience of God, but that by a ſhew of ſome good being ſet before him, hee might bee inclined to fall away, yea and indeed might fall away by his owne free motion and will.

It was alſo free from bondage, both of ſin it ſelfe, and of miſery that accompanieth ſin.

Thus much concerning the free will of man before the fall.

The will of man after the fall, is to be conſidered two waies: firſt as it is in this life; ſecondly as it ſhall be in *the life to come.* Pag. 72.

In this life it is twofold: the one in the corrupted or vnregenerated men; the other in the *regenerated* men. Pag. 71.

In men corrupted or vnregenerated, the will is both *bound* and free. Pag. 70.

Their will is free from all inforcement, but that is only to euill, in all things, both in ſpirituall, and alſo in ciuill and outward mat-

ters, *Rom.* 7. 18. But freedome of the will to goodneſſe, is loſt through ſinne.

True it is indeed that the will of the vnregenerate worketh freely, yet it can doe nothing but ſinne. And ſinne doth alwaies flow from this fountaine of the free will of man. 2. *Pet.* 3. 5.

And although the vnregenerated ſometimes doe performe ſome workes morally, and ſuch as of themſelues are good, yet by accident they are become ſinnes: becauſe they do them not by the true knowledge of God, and by faith; laſtly, becauſe they erre from the true end, whileſt they doe not regard this, namely, that they might honor God. *Heb.* 11. 6. *Mat.* 23. 27. 28. *Rom.* 1. 18. and 14. 23.

Of the bondage of will.

But the wil of the vnregenerate is bound and captiue as concerning good and holy things, and ſpecially concerning things belonging to ſaluation and eternall life. For the vnregenerate cannot by their own ſtrength turn themſelues to God, nor receiue the grace that God offereth them, nor vndertake or performe any worke pleaſing God. *Gen.* 6. 5. and 8. 21. *Ierem.* 13. 10. 23. and 17. 9. *Pſal.* 14. 1. 3. *Rom.* 3. 10. 11. 12. *Mat.* 7. 18. and 12. 34. *Iohn* 3. 3. and 6. 44. and 12. 39. *Rom.* 7. 18. and 8. 7. 2. *Cor.* 3. 5.

Hitherto

Hitherto concerning the will of man corrupted: now concerning the will of the regenerated man.

The will of the regenerated man, is free partly, to good, partly to euill. *Of the will of a regenerated man.*

The will of the regenerated man to good, is free by the speciall blessing and assistance of the holy spirit, who doth begin, continue and make perfect in him his conuersion to God and good workes: and that so, that both the beginning, proceeding, and finishing of his conuersion is the free gift of God: notwithstanding in the meane while the regenerated man is not idle, but worketh, being stirred vp by the holy spirit. *Deut.* 30. 6. 1. *King.* 8. 58. *Ier.* 31. 33. *Ezech.* 11. 19. and 36. 26. *Luke* 24. 45. *Iohn* 6. 45. *Acts* 16. 14. *Rom.* 6. 18. 2. *Cor.* 3. 5. and 17. and 4. 6. *Philip.* 1. 6. and 2. 13. *Ephes.* 4. 24. *Coloss.* 3. 20..

Againe the will of the regenerate man is free to euill, first because the regeneration, and renuing of nature, that is to say, of the minde, will, and affections is only begun, and not perfected in this life, and alwaies the reliques of flesh or sinne do remaine, which doe somewhat both darken knowledge in the minde, and also tosse and turne the will, so that we cannot by and by doe those things

which we would, *Mar.* 9. 24. *Rom.* 7.18. and so following, 1. *Cor.* 13. 12.

Secondly, because the regenerate are not alwaies powerfully ruled by the holy spirit, but now and then for a time are as it were forsaken, and left to themselues by God (who doth not so manifest his power in them as before time) that they falling into sinne might be humbled, 2. *Sam.* 24. 1. 1. *King.* 8. 57. *Psal.* 51. 13. *Esa.* 62. 17. *Eze.* 16. 61. and 63. *Rom.* 11. 32. 2. *Cor.* 12. 7.

Hitherto concerning the will of men in this life: now concerning their will in the life to come.

In the life to come there shall be one will of those that are blessed, and another of those
Pag. 73. that are *damned.*

The will of the blessed after this life shall be free onely to good, and not to euill, so that they shall not only not sinne, nor chuse the euill, but they shall not bee able to sinne, or to chuse the euill, that is to say, that they shall will nothing, but that which is good.

And heereof there are two reasons.

1 Because their regeneration shall be perfect, and not begun only, as now it is. *Mat.* 22. 30. 1. *Cor.* 3. 12. 1. *Iohn* 3. 2.

2 Because

2 Becauſe they ſhall neuer bee forſaken, but ſhall be gouerned continually, and ruled powerfully of God in all their actions, that they ſhould not erre from a right courſe, 1. *Cor.* 15. 28.

The will of the damned ſhall be only to euill for euermore: becauſe they ſhall alwaies be without any repentance and hope of pardon and deliuerance, and ſhall remaine in the kingdome of Satan, and be thruſt forward by him and their owne luſts, and ſhall fight againſt God, *Mat.* 25. 46. *Mar.* 9. 43.

Hitherto concerning creation: now concerning the prouidence of God.

Of the prouidence of God.

The prouidence of God is a work of God, by which he gouerneth all things according to his owne will, and doth direct them to his owne glorie, and to the ſaluation of the elect. Otherwiſe it is called the gouernment, the rule alſo, and kingdome of God, *Pſal.* 93. 1. and 97. 1. and 99. 1. and 103. 19.

And that is a perpetuall teſtimony of Gods preſence in all places.

Neither doth any thing happen raſhly, or by chance, but all things are done by the prouidence of God according to his fatherly counſell and will.

Neither

Neither yet is that done without Gods wil, which is done contrary to his will.

Pag. 75. Both good and *euill* is gouerned by the prouidence of God.

Of good. Good is that which God alloweth, as for example, all the ſubſtances of things, and their quantities and qualities, which they haue by creation, their motions and changes, their actions and euents as far foorth as they are motions, and doe agree with Gods nature and will, as it is expreſſed in his word.

Whatſoeuer therefore is remaining either in diuels or in men by creation, is good.

Good is either abſolutely good, or good according *to reſpect*.

Pag. 75. Againe that which is abſolutely good, is either naturall good or morall good.

Naturall good, is euery good thing which God hath created in nature, to thoſe vſes which pleaſe God, as the ſun, the moone, the earth, the water, meat, drinke and raiment, and to be ſhort, the eſſences and eſſentiall proprieties, quantities, qualities, &c. of euery created thing.

Morall good, is both a naturall affection, and inclination, and alſo an action agreeing with the eternall and vnchangeable wiſedome of God, manifeſted in Gods law, which both by creation is ingraffed in the mindes of men, and

and afterwards publiſhed abroad by Gods voice. Or elſe morall good, is euery good inclination and action agreeing with the will of God reuealed in his word.

Good in reſpect, is that, which is good to ſome one or other, and that good is called profitable, that is to ſay, commodious and expedient for man. Such a good thing is it for a man, not to touch a woman, for the preſent need, 1. *Cor.* 7. 1. 35. This good is not oppoſite to vice or ſinne, but to diſprofitable, troubleſome, or grieuous.

Thus much concerning good: now concerning euill,

Euill, is a deſtruction of the nature created by God. *Of euill.*

And that is, either the euill of the offence, or of the *puniſhment*. Pag. 89.

Both theſe euils are ſet downe, *Iere.* 18. 8. If this nation ſhall turne away from their euil, concerning which I haue ſpoken againſt them, it ſhall alſo repent me of the euill which I ſuppoſed to haue done vnto it.

Euill of the offence, is ſinne.

Sinne, is euery thing contrary to the Law of God. *Of ſin.*

Sinne is either of diuels, or of *men*. Pag.

The

The ſinne of the Diuels is that, into which euill Angels haue fallen.

And that is twofold, their fall, and the malice following their fall.

The fall of the Diuels is their falling away from God, whereby they haue left their owne ſtanding, aſſigned them in heauen for miniſtration.

The malice following vpon the fall of the Diuels, is that, wherby they are for euer made the enemies of God, and of men, and are caried with an vnreconciliable hatred towards God and men, endeuouring only thoſe things and alſo prouoking men vnto thoſe things, which diſpleaſe God. 1. *Iohn* 3. 8. 9. 1. *Pet.* 5. 8. *Epheſ.* 6. 12.

Thus farre concerning the ſinne of Diuels: now concerning the ſinne of Men.

The ſinne of men, is that ſinne into which men haue fallen.

And this, if wee reſpect the common affections thereof, is

Pag. 77.

Firſt either raigning or *not raigning*.

Sinne raigning, is that ſinne, againſt which man ſtandeth not through the grace of the holy ſpirit, but obeieth ſinne in the luſts of the body; and therefore it maketh him ſubiect

iect to eternall death, vnleſſe hee repent, and obtaine pardon thereof for Chriſts ſake. *Rom.* 6. 12.

Sinne raigning, is like a certaine lord or tyrant, that obtaineth chiefe ſoueraignty ouer the ſeruant of ſinne, that doth not ſtoutly ſet himſelfe againſt the ſame.

Sinne raigneth in the vnbeleeuers, becauſe they giue not themſelues to holineſſe and puritie, but ſinne indeed dwelleth in the beleeuers, and raigneth not in them.

Sinne not raigning, is that, againſt which a man ſtandeth by the grace and aſſiſtance of the holy ſpirit, regenerating him vnto eternall life, and therefore it maketh not him ſubiect to eternall death becauſe hee repenteth, and obtaineth pardon and forgiueneſſe through Chriſt.

Secondly, it is either mortall and deadly, or veniall and pardonable.

Euery ſinne in it owne nature is deadly, that is to ſay, deſerueth eternall death. *Ezec.* 18. 20. The ſoule that ſinneth ſhall die the death. *Rom.* 6. 23. The wages of ſinne is death. But it is made veniall, that is to ſay, by the grace and mercie of God for Chriſts ſake, it obtaineth pardon and forgiueneſſe, ſo that it doth not bring eternall death vnto the regenerate.

But

But if we will looke vpon the ſubiects of the ſinne of men, then it is either the ſinne of
Pag. 81. our firſt parents, or of *their poſteritie*.

The ſinne of our firſt parents is the ſinne of Adam and Heua.

And that againe is twofold, naturall and
Pag. 80. *perſonall*.

Naturall, which belongeth to the whole nature of man, yea and is common vnto all men.

Pag. 80. And that is either the fall, or *the corruption* that followed the fall.

The fall of our firſt parents is their diſobedience and falling from God, by which they headlongly caſt themſelues and their poſteritie into euerlaſting death. *Geneſ.* 3. *Rom.* 5.

And this diſobedience of Adam was not that onely outward action of eating the forbidden fruit, but the tranſgreſſion or breach of the law. 1. *Tim.* 2. 14. in which there concurre and ioine together many horrible ſins, that is to ſay, Idolatry, when he beleeued & obeied his wiues word rather than Gods, *Gen.* 3. 17. Pride, when he would become equal to God, *Geneſ.* 3. 5. Incredulitie or vnbeleefe, when he doubted of the truth of Gods word, and neither beleeued God threatening puniſhments, nor truſted in God alone. Contempt of God, when he feared not God as he ought,

ought, but contemned and violated his commandement. Prophanation of Gods name, when he ſuffered Heuah to conferre touching Gods word with the ſerpent, with whom ſhe ſhould not haue done it: when hee declared not his zeale for the glorie of God againſt Heuah that had ſinned in taking and eating of the forbidden fruit, but rather for himſelfe ſinned with her: alſo when he called not vpon God to keepe him from the tranſgreſſion of the law. Murder, when hee headlonglie threw himſelfe and his poſteritie into the death both of ſoule and bodie. Couetouſnes, when not being content with thoſe things which he had receiued from God, he greedily gaped after more. Theft, when he tooke that which was not his owne, but anothers, yea and was forbidden him. Wicked concupiſcence or luſt, when hee luſted for more great and high knowledge than God had giuen him, or meant to giue him, when he luſted to be equall with God, and deſired a more high eſtate than that which God had placed him in: when alſo hee luſted after the forbidden fruit. Many other ſinnes likewiſe concurred heereto, which it would be tedious to reckon vp in this place.

Now our firſt parents fell both willinglie, and by Gods *prouidence* alſo. Pag. 80.

That

That they fell willingly, it appeareth heerby, becauſe they were endued with a will of their owne, which was free, and could not be compelled.

Thereupon it came to paſſe, that a ſhew of good, that is to ſay, of obtaining a diuine nature being ſet before them, they did fall, and ſinne, the mind approouing that which was ſet before it, and the will inclining it ſelfe to embrace the ſame.

That they fell by Gods prouidence, it appeareth in the *Prouerb.* 16. 4. *Rom.* 11. 32. *Galat.* 3. 22.

The corruption following the fall, is a darkning of the Image of G O D, by which there ceaſeth to be in the minde the true and perfect knowledge of God, in the will the freedome of choice to goodneſſe, and in the heart the true loue and feare of God, and a purpoſe and deſire to obey God, and there ſucceeded in the mind ignorance, and doubtfulneſſe: in the will, and heart ſtubbornneſſe againſt God, and a froward diſpoſition.

The perſonall ſinne of our firſt parents, is that which is proper to the perſon of Adam and Eue. Of which ſort, were after their fall, all the reſt of their ſinnes.

Thus much concerning the ſin of our firſt parents.

The

The sinne of the posteritie is that into which all the posteritie of Adam and Heuah did fall. *Of originall sinne.*

And that is twofold: originall or *actuall sin.* Pag. 83.

Originall sinne is that sinne in which all of vs are conceiued and borne, who doe descend by a carnall generation. Paul calleth it the sin dwelling in vs. *Rom.* 7. 20. *Psalm.* 51. 7. *Eph.* 2. 3. *Rom.* 5. 12.

Of originall sinne there are two parts: to wit, disobedience, or falling from God in Adams loines: and the naughtinesse that followed that falling away.

Disobedience or falling from God in Adams loines is the first part of originall sinne, whilest in Adam, as in the root of all mankinde, wee haue sinned, and transgressed the law, *Rom.* 5 12.19.

The naughtinesse that followed that disobedience and falling away is the second part of originall sinne, that is to say, an inborne vitiousnes and naturall corruption, which we bring with vs from our mothers wombe, and is spread into all the parts of our nature.

And this naughtinesse is twofold, the want of originall good, and the *succeeding* of euill instead of originall good. Pag. 82.

The want of originall good is an inborne and naturall naughtines, by which our whole

nature is depriued of goodneſſe, or originall grace, in which the firſt man was created.

And that is both in the ſoule, and in the fleſh.

In the ſoule there is a defect of originall goodneſſe and grace, in all the parts of it, that is, both in the minde, and in the will.

For the minde wanteth the light of vnderſtanding and reaſon.

And the will is depriued of the vprightneſſe, and libertie or freedome thereof.

And as for the fleſh, it is ſpoiled of conformitie of affections and appetites with the law of God, and of the right vſe of the mooueable members.

The euill that ſucceeded in the place of originall good, is that inborne and naturall naughtineſſe, by which our whole nature is become vnapt to good, and prone onely vnto euill. And this is commonly called the image of the diuell.

And this is both in the ſoule, and in the
Pag. 83. *fleſh.*

For the whole ſoule is full of all euill, whether a man regard the minde, or the will.

The minde is both darkened with ignorance, and blind ſpecially in diuine matters, *Epheſ.* 4. 17. and 5. 8. 2. *Cor.* 4. 4.

And alſo it is not capable of thoſe things which

which belong to Gods spirit, 1. *Cor.* 2. 14. 2. *Cor.* 3. 5.

The will also is both rebellious to Gods will, *Mat.* 23. 37. and also seruant to sinne, *Rom.* 7. 14.

The flesh, to bee short, doth enimie-like striue and stand against God, *Rom.* 8.7. and it is filled with wicked concupiscence, through which, by reason of the inordinate affections of the heart, it is prone only to euill.

Howbeit, originall sinne is not the very nature of man, but both the first disobedience of Adam, which indeed is not inherent in vs, but is iustly imputed by God: and also the corruption springing from that disobedience, which corruption cleaueth only to the nature of man, and is therefore alwaies to be distinguished from the same.

Thus much concerning originall sinne: now concerning actuall sinne.

Actuall sinne is that sinne which wee our selues commit: Or else it is the transgression of the law, either naturall, or reuealed vnto vs in Gods word, or our selues hauing indeed done that transgression.

Of actuall sinnes there are many diuisions.

1. Actuall sinne is either greater, or lesse, for

all ſinnes are not equall, but ſome are more grieuous than other ſome, and therefore ſome ſhall be more grieuouſly puniſhed than other. *Mat.* 11. 21. &c. *Luke* 12. 47. 48.

2. Againe it is either our owne, or anothers.

Our owne which our ſelues commit.

Anothers which another committeth, but yet not without vs, either approouing of it, or counſelling it, or helping it forward, or winking at it, or at the leaſt not letting it, and therefore alſo reckoned to vs as ours. 1. *Tim.* 5. 22.

3. Beſides, it is either inward, or outward.

Inward ſinne is of the minde, will and affections, to wit, euery euill thought, and doubting concerning God and his will, incredulity and the reſt.

Outward ſinne is euery word, deed, or geſture contrary to the law and will of God.

Outward ſinne is either hid, or manifeſt.

An hid ſinne is that which either no man is priuie of, beſides he which did commit it, or which though it haue witneſſes of it, yet hath not broken openly forth, to the offence of the Church.

A manifeſt ſinne is that ſinne which many men alſo are priuie vnto, and are offended, and made worſe thereby. Therfore then it is ſpecially called an offence.

An

An offence is a ſpeech or deed whereby an other is made worſe. *Of an offence.*

An offence is either giuen, or taken.

An offence giuen is an vngodly doctrine, or euill example of maners, which doth hurt others, either becauſe they doe imitate the ſame, or becauſe by it men are diſcouraged from the Goſpell. *Mat.* 18.6.7.

An offence taken is when either by ſome right doctrine, or neceſſarie deed, hypocrites are offended, and conceiue hatred of the Goſpell, and godly men. And that is alſo called a Phariſaicall offence. *Mat.* 15. 12. and 18.8.9.

Moreouer, euery ſin is either againſt conſcience, or not againſt conſcience.

Sinne againſt conſcience is a ſinne when a man knowing the will of God, doth contrary to it of ſet purpoſe.

Sinne which is not againſt conſcience is that ſinne which either is committed of him that knoweth not the will of God, or elſe the ſinne is acknowledged and lamented of the ſinner to be a ſinne; yet it cannot perfectly in this life be auoided: as for example, originall ſin, and many other ſinnes of ignorance and infirmitie.

5. Actuall ſinne is either ſpirituall or *carnall.* Pag. 86.

Spirituall ſinne is that by which the ſoule

and the ſpirit is properly infected, as deſpaire, hereſie.

Carnall ſinne is that by which both the bodie it ſelfe is defiled, and the ſinne it ſelfe alſo is committed in the bodie, as drunkenneſſe, whoredome, and adulterie. 1. *Cor.* 6. 18.

6. And it is either without the bodie, or elſe againſt a mans owne bodie, 1. *Corinth.* 6. 18.

7. Furthermore, ſinne is either pardonable, or vnpardonable.

Pardonable ſinne is that ſinne which is forgiuen to him that repenteth, and to him that asketh remiſſion through Chriſt.

Such are all ſinnes, except the ſin againſt the holy Ghoſt.

Vnpardonable ſinne is that ſinne which is not forgiuen, neither in this world, nor in the world to come, *Mat.* 12. 31. *Mar.* 3. 28. *Luke* 12. 10. *Heb.* 6. 4. 5. 6. 1. *Iohn* 5. 16.

Of this ſort is the ſinne or blaſphemie againſt the holy Ghoſt.

The ſinne or blaſphemie againſt the holy Ghoſt, is that ſinne where Gods truth is reſiſted, or denied of ſet purpoſe, after that the minde is taught, and conuicted of truth by the teſtimonie of the holy ſpirit. Whoſoeuer commit this ſinne are puniſhed by God with blindneſſe, ſo that they can neuer repent,

and

and therefore cannot obteine forgiueneſſe.

And it is called a ſinne vnto death, 1. *Iohn* 5. 16.

And it is committed both of them that profeſſed the truth before: and of them alſo which haue not yet profeſſed it.

In the number of the firſt ſort are all Apoſtataes: and yet not euery one, but they that with all their heart, and without hypocriſie, fall from the true faith, ſo that they condemne and blaſpheme the ſame, as though it were hereticall, diuelliſh, vngodly, blaſphemous, and do wilfully and ſtubbornly perſecute the ſame.

And in the number of the latter ſort were in times paſt the Phariſeis and Scribes, of whom *Mat.* 12. *Mark.* 3. And at this day many amongſt the Papiſts and Ieſuites, and others, who doe perſecute the doctrine of the reformed Church, of determined and obſtinate malice, as though it were hereticall, diuelliſh, vngodly, new, and not paſt threeſcore or foureſcore yeere old at the moſt, though their owne conſcience bee conuicted by the holy Spirit that that doctrine which they condemne and aſcribe to the diuell, is deliuered by the holy Ghoſt in the writings of the Prophets and Apoſtles.

8. Sinne is either of commiſſion or *omiſſion.* Pag. 88.

Sinne of commission is when that euill that God hath forbidden is committed.

And this is either against God, or against man.

Against man, and that is either against himselfe, as laying hands vpon himselfe, drunkennesse, whordome, adulterie; or against another, as killing of another, murder, slaughter, &c.

Sin of omission is when the good commanded by God is not performed.

9. Moreouer, sinne is either affected, or vnaduised.

An affected sinne is that sin which is committed of meere malice or stubbornesse.

And it is either crying sinne, or not crying.

A sinne crying vnto God is that sinne that for the grieuousnesse thereof requireth a grieuous punishment from God, as the shedding of innocent blood, *Genes.* 4. the sinnes of the Sodomites, *Gen.* 19. The oppressions of the widowes, fatherlesse, and poore, *Exod.* 22.23. *Iam.* 5.4.

An vnaduised sinne is that sinne which is committed of incogitance or infirmitie.

10. Lastly, euery sinne is by it selfe, or by
Pag. 89. *accident.*

Sinnes by themselues are all sinnes which are forbidden by the law of God.

Sinnes

Sinnes by accident are the actions of the vnregenerate, which indeed are commanded by God, but yet they diſpleaſe God, becauſe they are not done of faith, neither are referred to this end to glorifie God, and becauſe of the defects and vices concurring in the wicked: or els they are indifferent actions which are done with offence.

Thus far concerning the euill of the offence: now concerning the euill of the puniſhment.

The euill of the puniſhment is euerie deſtruction or affliction, or forſaking of the reaſonable creature whereby God puniſheth ſinnes. Therfore the euils of puniſhments are ſorrowes, torments, calamities, alſo ſubſequent ſinnes, by which the former are puniſhed: as for example, Dauids numbring of the people was both the puniſhment of ſinne, and ſinne it ſelfe, howbeit in diuers reſpects. *Of the euill of the puniſhment.*

Thus much concerning the ſubiects of Gods prouidence: now concerning the parts thereof.

Of the prouidence of God there are two parts: action, and *permiſſion*. *The parts of the prouidence of God.* Pag. 95.

Auguſtine in his booke called Enchiridion

to

to *Laurentius*; There is not any thing done, but that which the Almighty would haue to be done, either ſuffering it to be done, or hee himſelfe doing it (and now nothing could be done, if he did not ſuffer it, neither doth hee ſuffer any thing to be done againſt his will but willingly.) Nothing therefore is done but that which either God himſelfe doth, or ſuffereth to be done.

Of the action of God.

The action reſpecteth good things which God doth, either by himſelfe, or by others; amongſt which are numbred the euils of the puniſhment (as men call them) becauſe they tend to that which is good morally.

The action of God is either by meanes or

Pag. 94. without *meanes*.

The action by meanes, is when God for the performing of certaine workes vſeth the miniſterie of ſecondarie cauſes as inſtruments.

And the inſtruments which God vſeth are either good or euill.

Of Gods inſtruments.

God doth alwaies vſe well both of them, that is to ſay, both the good, and the euill inſtruments alſo.

God vſeth the euill, either to exerciſe and trie the faith, patience, and conſtancy of the elect, as it is manifeſt by the example of Iob: or elſe to chaſten the elect: ſo doubtleſſe Abſolom

salom was vsed by God to chasten Dauid: or to punish euill men, that the euil might be punished by the euill. *Esai* 21. 2.

Now although he vse euill instruments, yet he is not the author or partaker of any sinne at all: which appeareth euen by this, that at the length hee doth most seuerely punish those wicked instruments whose helpe hee vsed. *Esa.* 14. 5. 6. 29.

Although also euill men doe nothing, neither can doe any thing, but that which is decreed of God: yet they cannot bee excused, neither can they haue any excuse, and they are worthily punished, because they doe not regard the decree and glorie of God, neither that end which God hath purposed with himselfe: but their owne euill purpose, that they might bring that to effect, that is to say, that they may do those things which their naturall malice doth suggest vnto them, they being filled with anger, enuy, hatred, desire of reuenge; and set no other end before them, but that they might satisfie their owne desire, couetousnesse and ambition, that they might preserue or increase their owne estate, that they might ouerthrow the good, and that they might reuenge themselues. Hereof there is a notable example, *Esa.* 10. 5. 6. and so forward, *Esa.* 14. 5. and 5. 7. 6.

For

For the wicked do alwaies ſet before themſelues an euill end. *Gen.* 50. 20.

Now though God mooue and ſtirre vp the euill, that hee might doe ſome good thing by them: they notwithſtanding mooue themſelues with a contrary motion to do wickedly, and that they might will that which is euill, and performe the ſame alſo.

Yet in the meane while, God doth direct thoſe euill things which the vngodly doe, to a good end, namely to his owne glory, and the ſaluation of the elect.

For God knew that it did rather pertaine to his moſt omnipotent goodneſſe to turne euill to good, then to ſuffer euill not to be at all.

Wherefore in that Satan, and the wicked ſinne, it is of themſelues; but that they in ſinning doe this or that, it is by the power of God, that is to ſay, in that the euill are mooued and do worke, it is by the power of God, but that they worke euilly, that is to ſay, are mooued and worke with euill affections, euill counſels, in euill maner, and with an euill end, that is of themſelues: for naughtineſſe is to bee diſtinguiſhed from the action it ſelfe, with which the naughtineſſe is adioined.

Euery action, as it is an action, is of God: for in him we liue, we moue, and haue our being,

ing, *Acts* 17. 28. and he performeth all things by the counsell of his will, *Ephes.* 1. 11. but the naughtinesse of the action, doth arise from the will of man, neither doth it touch God, who can so vse euill and wicked instruments, that in the meane space, he is not so much as once touched with any infection of euill.

Whatsoeuer therefore is in the action of sinne, it doth cleaue vnto the instruments, by whom although those things are done, which God would haue to be done, yet they are not alwaies done after that maner which pleaseth him: and they set before themselues another end than that which God respecteth.

Both these kindes of instruments, to wit, both good and euill, are either ordinary or extraordinary.

Ordinary instruments, are those instruments which God vseth ordinarily to execute his decree.

Extraordinary are those which are contrary to the former.

Againe instruments, are either liuing or *without life.* Pag. 94.

Liuing instruments, are either reasonable or *void of reason.* Pag 94.

Reasonable instruments, as for example Angels, 2. *King.* 6. 17. *Iob.* 2. 7.

And men. *Gen.* 45. 4. 2. *Sam.* 16. 10. *Ierem.* 25.

25. 9. *Ezech.* 21. 24. *Iohn* 19. 11. *Acts* 2. 23. and 4. 27.

Instruments void of reason: as for example beasts. 2. *Pet.* 2. 16. *Ezech.* 14. 2. *King.* 2. 24. *Gen.* 8. 2. *Exod.* 8. 2.

Instruments without life are these: Brimstone, Fire. *Genes.* 19. 24. Haile. *Exod.* 9. 22. Manna. *Exod.* 16. 4. Flesh. *Exod.* 16. 13. Meat and Drinke. 1. *Kings* 17. 4. also drought, famine, diseases, pestilence, the sword, warre, death. *Esay* 13. 4. 17. For all these are the ministers of God.

Thus far concerning Gods action done by meanes: now concerning Gods action without meanes.

Of the action of God without meanes.

The action of God done without meanes, is that whereby God doth performe without meanes or instruments, whatsoeuer hee will, *Genes.* 20. 3. *Mat.* 4. 4. *Deut.* 8. 3. So *Gen.* 2. 5. when as yet the Lord had not rained on the earth, neither was there any man to till the ground, yet all things were greene, and flourished in the field, and there were fruites in the fields.

Heerby we learne that God can euen without meanes, performe and bring foorth all things.

Neither yet doth it follow thereupon, that

the earth is not to be tilled, becauſe God without meanes can bring foorth of the earth all things, that is to ſay, although it raine not, although the earth be not tilled; becauſe God afterward ordained means by which he would worke. Now we muſt vſe theſe meanes, or elſe we ſhould tempt God.

Yea God would haue man to labour euen in the ſtate of his integritie, namelie, that hee might till and dreſſe the garden Eden. *Gen.* 2. 15.

Thus farre concerning the action of God: now concerning his permiſſion.

Gods permiſſion, is the work of Gods prouidence, whereby God according to his eternall decree permitteth the euill of the offence, or ſin to be done, whileſt hee doth not vouchſafe the grace not to ſin, or giueth it not to ſinners, and doth not incline or bend their will to obey Gods will, nor letteth or hindereth ſin. *Eſa.* 2. 6. *Act.* 14. 16. *Rom.* 1. 24. 28. *Pſalm.* 81. 13.

Of Gods permiſſion. Beza in his queſtions & anſwers: God worketh not in the euill ones, but deliuereth them vpto Satan, and their own luſts.

Permiſſion is a ſuffering of the euils of the offence, that is to ſay, of ſinnes which are not done by God himſelf, but he doth ſuffer them to be done according to his decree. *Eſai* 2. 6. *Acts* 14. 16. *Rom.* 1. 24. *Pſal.* 81. 13.

But

But God suffereth the euill of the offence, so that it cannot bee done except hee bee willing to it, & it can no otherwise be done than he suffereth, nor no further than hee permitteth, that he also may direct it to a good end.

Hee suffered the first man to fall for two causes: The first is, that man might know his infirmitie and weakneſſe to stand in goodnes, if he were left to himselfe, and had not euerie moment Gods grace vouchsafed vnto him, and faith giuen and continued vnto him. The second, that by this meanes God might declare both his mercie and power, in restoring and sauing the elect, and also his iustice and power, in punishing and destroying the reprobate.

He suffereth euen yet the Saints to fall into sinne, that they being chastened for their sinne, he might bring them to the true knowledge of themselues, and to humilitie. *Psalm.* 119. It is good for me, ô Lord, that thou hast humbled mee, that I might learne thy statutes.

He suffereth also the reprobate to fall into sinne, that he might shew the glory of his iustice in punishing them for their sinne, *Rom.* 9. 17. *Exod.* 9. 16.

For God would not, being good, suffer any thing to be done euilly, except also he being omni-

omnipotent, could turne euill to good.

He hath not therfore by his eternall, immutable, most wise and most iust purpose at any time wrought or approoued euill, but permitted only that the chiefe creatures should fall into sinne.

Howbeit, the diuell and the wicked, yea all creatures are so in Gods power, that without his will they cannot only not doe any thing, but they cannot so much as once mooue themselues, *Gen.* 20. 6. So the false Prophet *Balaam* could not curse the people of Israel, *Numb.* 22. *Iob* 1. 12. and 2. 6. *Prouerb.* 21. 1. *Acts* 17. 25. 28.

Hereupon we gather two doctrines or consequences.

The first perteineth to our comfort, namely, that no euill can befall vs from the diuel, or from wicked men, without the will and permission of God.

The other perteineth to our instruction, namely, that whatsoeuer aduersity commeth to vs, our minde must be turned away from our enemies, and the euill things with which we are afflicted, and be lifted vp to God, and we must beare all things patiently, *Iob* 1. we must acknowledge the iudgements of God to be iust, and reuerence them. *Psal.* 119. It is good for me, ô Lord, that thou hast humbled

me, and so foorth. And we must commit our iniurie to God, and so foorth.



Hitherto concerning the parts of Gods prouidence: the sorts follow.

The prouidence of God is twofold: gene-
Pag. 103. rall, or *speciall.*

Of the generall prouidence of God.

The generall prouidence of God is that whereby the whole world is gouerned by a certaine vniuersall motion, *Gen.*7.1.2.3.

And that is declared, and especially be-
Pag. 99. held both in the preseruation or *destruction* of things, and also in the *gouerning* of
Pag. 99. them.

The preseruation of things is that whereby God preserueth all creatures, the better to declare his loue towards them, *Psal.* 36.8. 9. *Psal.* 104. thorowout, 105. 106. *Mat.*6.26. 30.

Pag. 99. Preseruation is either vniuersall, or *speciall.*

The vniuersall preseruation is that whereby he is present with all and euery creature, euen with the euill, so that hee may preserue them only as long as pleaseth him, *Psal.*104. thorowout, *Mat.*6.26.30.

That is made manifest by their *succeeding*
Pag. 99. one another, or by their *continuance.*

By their succeeding one another, whereby one sort dying or perishing, another sort commeth in their roome: as for example, men after men, beasts after beasts, corne after corne, or one season after another season; as for example, the spring after the winter, the summer after the spring, the fall of the leafe after summer, winter after the fall of the leafe.

By their continuance, as for example, of those things which are void of these changes, as the continuance of the heauenly motions, of the sunne, and other stars, of the continuall springing of riuers, &c.

Particular preseruation is that whereby he doth take the care of euery particular thing seuerally, euen vnto the least sparrow, sustening and cherishing it, *Mat.* 6.30. and 10.29. 30. *Psal.* 56.9. God numbreth euen the teares of his children.

The destruction of things is that whereby God doth destroy whatsoeuer hee will, that hee might shew euident examples of his most iust iudgements, *Psal.* 104.29. and *Psal.* 105. and 106. *Gen.* 7. 4. and 19. 24. *Num.* 16. 31.

The gouerning of al things is that by which according to his good, free & iust will, he guideth and gouerneth them so, that nothing

is done but according to his eternall counsell.

Of this gouerning there are two parts, motion and *restraint*. pag. 101.

Motion is that by which hee mooueth all things as hee will, and that not only as in respect of the beginning of the motion, but as in respect of the continuance of it euen to the end.

There are two parts of it: the working of the motion, and the direction and ordering of it.

The working of the motion is that by which God boweth and turneth all things that haue life, or are without life, to this or that action. *Act.* 17.28. *Ierem.* 10.23. *Prouer.* 16.1. and 20.24. and 22.2. *Psal.* 75.7. *Exod.* 19.13. *Psal.* 104. and 105.

From God therefore is the secret motion of mens wils, sith God boweth or turneth them whither he will. *Prouerb.* 21.1. *Iob* 11. 20. 24.

So did God by the secret power of his prouidence bow the will of the widow to giue Elias food.

The direction of motion is that by which God doth so guide and gouerne all the motions of all things, that they are able to doe nothing but that which hee hath alreadie decreed with himselfe, neither yet by any other meane

meane, than that which he hath decreed, hee in the meane while alſo directing it to a good end. *Rom.*9.17.and 11.11. 1. *Coriut.* 11. 19. *Phil.*1.12. 2.*Theſſ.*2.11.12. *Reuel.*17.17.

Therefore all actions euen of the wicked men, which they by ſinning doe performe, are accompliſhed and gouerned, though by a ſecret will of God, yet by his good and iuſt will alſo: I ſay all the actions euen of the wicked, ſo far foorth as they are actions, or motions to obiects, or ſo far foorth as they are trials, or puniſhments, or corrections, or executions of Gods will, God, I ſay, doth effectually will and rule them all. *Gen.* 45.5.7.8. *Exod.*7.3. and 10.1. *Deut.*2.30. *Ioſ.*11. 19. 20. *Iudg.*3.1. 12. 1. *Sam.* 16.14. 2 *Sam.*12. 11.12. and 16.10. 11. and 24.1. 1.*King.* 22. 19.20.21.22.23. *Iob* 1.12.21. and 2.3 6. and 19.6. *Pſal.* 107.40. *Iſai* 19.2.3. *Iohn* 13.27. That which thou doeſt, doe quickly. *Acts* 2. 23. and 4.27. and 7.43. *Rom.*1 14.28. *Reuel.* 17.17.

And thus farre touching motion: now of reſtraint.

Reſtraint is another part of Gods gouernment, when he hindreth the action of things created, and, as it were, tieth and bindeth them according to his owne good pleaſure.

So he restraineth the clouds that they shall not drop downe raine, and the earth that it shall not bring foorth grasse and fruit. *Deut.* 28. 23. he stilleth the windes and tempests. *Psal.* 107. 29. 30. and bridleth men, that they cannot doe the things they had appointed. *Gen.* 20. 6. and 31. 24. and 35. 5. and curbeth, euen as it were with a bit or bridle, the diuels and all wicked men, that they cannot rage according to their lust, and as they desire. *Reuel.* 20. 12. *Psal.* 33. 10.

The gouernment of all things is either generall, or speciall.

The generall is that by which generally al things and all euents are gouerned, *Isa.* 47. 7.

Speciall, by which both singuler creatures and singuler euents are specially gouerned.

Nothing is more naturall than the spring to follow the winter, summer the spring, the fall of the leafe summer, and winter againe to succeed the fall: and yet euen in this course there is perceiued so great and so vnequall diuersitie, as it plainly appeareth that euerie yeere, moneth, and day almost, is as it were tempered, by a new prouidence of God.

Pag. 103. There is a *double* vse of Gods prouidence.

First it maketh for Gods glorie: for the works of Gods prouidence doe set out to the godlie and free from the taunts and defama-

tion

tion of the wicked, the wisdome, power and iustice of God. *Exod.* 9. 16. *Rom.* 9. 17.

Secondly, it maketh for our instruction, that we are patient in aduersitie, and thankfull in prosperitie, and from time to come haue excellent hope reposed in God a most faithfull Father, assuredly knowing that there is nothing that shall draw vs from his loue, seeing all creatures are so in his power, that without his pleasure they cannot only do nothing, but not so much as mooue. *Rom.* 5. 3. *Iam.* 1. 3. *Iob* 1. 21. *Deut.* 8. 10, 1. *Thess.* 3. 18. *Rom.* 8. 38. 39.

Hitherto concerning the generall prouidence of God: his speciall prouidence followeth.

The speciall prouidence of God is that prouidence which peculiarly belongeth to men.

And that both in this life, and *after this life.*

The workes of the speciall prouidence of God in this life are either benefits, or *iudgements.*

The benefits of God are the works of God, by which euen of his owne free fauor he doth vs good.

And they are either benefits past, or present, or to come.

The daily consideration of Gods past and present benefits, ought to be deare and pretious to euery one of vs, that they may stir vp in vs a certaine hope, namely that hereafter also God will doe vs good. As wee may perceiue in Dauid, who by the remembrance of benefits receiued, doth in faith confirme himselfe that hee shall receiue the like afterwards. *Psal.* 3.5. 6.7. and 4.2. and 140. 8.

Againe, Gods benefits are either spirituall, Pag. 364. or corporall and *bodily*.

Spirituall benefits are they that concerne the soule.

[a] Pag. 180. [b] Pag. 183. [c] Pag. 288. And these are both the [1] *manifestation* of God, and [2] *his calling*, and also the [3] *diuine* couenant, and [4] *diuine* signes.

The manifestation of God is a benefit of God, by which hee offereth himselfe to bee knowen of men.

Pag. 105. And it is naturall, or *supernaturall*.

The naturall manifestation of God is that which is done by the ministerie and helpe of nature, to this end, that the excuse of the ignorance of God and of sin might be taken away from all men, *Rom.* 1.20.

And that naturall manifestation is either Pag. 105. by the law of nature, or by the *workes* of nature.

The law of nature is a naturall knowledge ingraued

ingrauen in the hearts of men in the first creation, teaching a difference betweene honest and dishonest things, that we may seeke after the first and eschew the latter. *Rom.* 1.32. and 2. 15.

The manifestation of God, by the workes of nature, is that naturall manifestation, by which through the workes of creation and prouidence God doth shew foorth his eternall power and diuinity. *Rom.* 1. 19. 20.

The supernaturall manifestation of God is that, by which God after a peculiar maner, maketh himselfe knowen in his Church, *Psalm.* 103. 7. *Mat.* 11. 27. *Iohn* 1. 18. *Psal.* 98. 2.

And this is either inward or outward.

The inward is that which is done by the inward light of the holy Ghost.

The outward is that, which is done either by heauenly doctrine reuealed, or by the *foretelling of things* to come.

The heauenly doctrine which is reuealed is twofold, the Law and the *Gospell.* Pag. 167. and 173. Pag. 119.

The Law of God is a doctrine, which both teacheth vs, what maner of men wee ought to bee, and also commandeth vs what wee must doe, and what we must leaue vndone, requiring perfect obedience, both inward and outward towards God, and promising eternall life *Of the Law of God.*

life to thoſe that obey it: but threatning eternall puniſhments to thoſe that break any part thereof, *Mat.* 19. 16. 17. 18. 19. *Mat.* 7. 12. *Leu.* 18. 5. *Ezech.* 10. 11. *Rom.* 10. 5. *Gal.* 3. 10. *Deut.* 27. 26. *Iam.* 2. 10.

The law of God, is either general or ſpeciall.

The generall law of God, is that wherby all men generally, are alwaies bound except God himſelfe doe ſpecially command another thing: After this ſort the tenne Commandements are generall.

For all generall lawes are to be vnderſtood with this condition: to wit, *Except God himſelfe command another*, as:

Thou ſhalt not make to thy ſelfe any grauen Image: namely except God doth eſpecially command to make it, as when hee commanded to make the Cherubins, and braſen Serpent: and ſo foorth.

Thou ſhalt not kill, namely, except God doth command, as when hee commandeth the Magiſtrate to execute murderers. Honor thy parents, obey thy parents, namely, except God command another thing than our parents: for then wee muſt not obey our parents but God.

The ſpeciall Law of God, is that which he made ſpecially to certaine men, in ſome certaine caſe.

Therefore

Therefore it doth not ouerthrow the generall Law of God: *becauſe* the ſpeciall Law, is not perpetuall, but for a certaine time, *neither doth* it belong to all, but onely to thoſe to whom it was made ſpeciallie, *neither* is it *of force* in all caſes, but onely in that which God himſelfe hath by name expreſſed. 1 2 3

Againe, the Law of God, is either perpetuall, or *for a certaine time.* Pag. 118.

The perpetuall Law of God, is that Law which alwaies bindeth all men to obedience: and that is called the morall Law.

Of the morall Law.

The morall Law is that law which teacheth how euery one ought to behaue himſelfe, in inward, and outward maners, that his whole life may be agreeable to Gods will.

The ſumme of that is comprehended in the Decalogue or ten Commandements.

Of the ten Commandements.

The Decalogue or ten Commandements is a brieſe ſumme of the morall Law, containing ten precepts.

And that is diuided into *two Tables* or parts. Pag. 113.

The firſt Table of the ten Commandements.

The firſt Table containeth foure Commandements, concerning our duties toward God, or concerning loue towards God, or concerning his worſhip.

The explication of the

The firſt Commandement is this: Thou ſhalt

First Commandement.

shalt not haue strange gods before me.

In this commandement God forbiddeth to haue strange gods before him.

A strange god, is euery thing, in which a man putteth his confidence besides the true God, or that which a man doth feare or loue more than God, or equally with God, or to which he giueth diuine worshipe contrarie to the expresse word of God.

To haue strange gods, is to put his confidence in any thing, which is not the true God, or to loue, or feare that more than God, or as well as God, or to giue to it diuine worshipe contrarie to the expresse word of God.

Not to haue strange gods before God, is to eschew all idolatrie, not onely in the sight of men, but euen in the heart, becausse God seeth all things.

The second Commandement.

The second Commandement is this: Thou shalt not make to thy selfe any grauen image, neither shalt thou counterfet any image of those things, which are in heauen aboue, or in the earth beneath, or in the waters vnder the earth, thou shalt not bow downe to them, nor worshipe them. For I am the Lord thy God, strong, iealous, reuenging the sins of the fathers vpon the children, and that vnto the third and fourth generation of those that hate mee: and shewing mercy vnto thousands of them

them that loue mee and keepe my commandements.

In this commandement God forbiddeth, both *the* [1] *framing* of images for religions ſake, and alſo *the* [2] *worſhipping* of them.

And by Image is vnderſtood (by putting the part for the whole) euen all the worſhip of God deuiſed by men.

For God will not bee worſhipped by images, or by worſhips and ſeruices deuiſed by men.

Now the forbidding of the images of God, belongeth to the law of Nature, and bindeth all men, and not the Iewes onelie, but others alſo, becauſe the Gentiles were puniſhed, for making of images, by which they worſhipped and ſerued God. *Rom.* 1. 23.

Therefore Images are not to be born withall in Churches, which might bee in ſtead of bookes to the ignorant people.

For neither doth it become vs to bee more wiſe than God, who will haue his Church to be taught, not with dumbe Images, but with the liuelie preaching of his word. *Ierem.* 10. 8. *Habac.* 2. 18. 19. *Luke* 16. 29. Neither is God to be otherwiſe worſhipped than he hath preſcribed in his word.

Now there is a threatning and *promiſe* Pag. 111. added to this commandement, that it might driue

driue vs the more powerfully from idolatrie, as from an abominable ſinne.

In the threatning God nameth himſelfe ſtrong and iealous.

He calleth himſelfe indeed ſtrong, that wee might feare the power which hee hath to reuenge.

He calleth himſelfe iealous, becauſe hee neuer without puniſhment ſuffereth his honour to be giuen to any other.

But in that threatning God doth threaten puniſhments, both to the ſinners themſelues, and alſo to their poſterity.

God for two cauſes threatneth puniſhments to the poſterity of ſinners.

1. That he might ſhew the greatneſſe of ſin, which draweth puniſhments not onely vpon them that commit them, but vpon their poſterity alſo, if God ſhould deale according to the ſtraitneſſe of his iuſtice.

2 That at the leaſt men fearing the puniſhment that ſhall light on their poſterity, they might abſtaine from ſinne.

That the poſteritie be puniſhed for the ſins of the parents, it is not againſt the iuſtice of God: for ſuch is the naughtineſſe of our nature, that except God regard vs in his ſingular mercy, we ſhould all of vs perſeuere in the ſins of our parents.

Thus farre concerning the threatning.

In the promiſe ioined to this commandement, God promiſeth that he will bleſſe euen the poſterity of the godly.

There are two cauſes leading him to this.

1. That he might expreſſe the greatneſſe of his mercy toward the godly, wherby he doth bleſſe not onely them, but their poſteritie alſo.

2 That happineſſe being promiſed to our poſterity, hee might ſtir vs vp more earneſtly to godlineſſe.

And hee ſaith, that hee will bleſſe to the thouſandth generation, and puniſh only to the fourth, that hee might teſtifie, that hee is not delighted with the deſtruction, but with the ſaluation of men: and that he doth not puniſh, but for the manifeſtation of his iuſtice.

Hitherto concerning the ſecond Commandement: now concerning the third.

The third Commandement is this: Thou ſhalt not vſe the name of the Lord thy God raſhly. For the Lord thy God will not let him goe vnpuniſhed, who taketh his name in vaine. *The third Commandement.*

In

In this commandement God forbiddeth the vaine vſe of his name, and eſtabliſheth that prohibition with a grieuous puniſhment.

The vaine vſing of Gods name, is when any falſe or reprochful thing is ſpoken of God, or when a man by lightneſſe or vngodlineſſe doth falſly or raſhly ſweare by God, or when one doth bitterly curſe others, by cuſtome or deſire of reuengement.

The eſtabliſhment of this commandement containeth a threatning of puniſhments, that ſo God might ſhew, that the prophanation of his name is to bee accounted amongſt moſt grieuous ſinnes.

The fourth Commandement.

The fourth Commandement is this: Remember that thou keepe holy the Sabbath day. Six daies ſhalt thou labour and doe all that thou haſt to doe. But the ſeuenth day is the Sabbath of the Lord thy God, in it thou ſhalt doe no maner of worke, thou nor thy ſonne, nor thy daughter, thy manſeruant, nor thy maidſeruant, thy cattell nor thy ſtranger that is within thy gates. For in ſix daies the Lord made heauen and earth, the ſea and all that in them is, and reſted the ſeuenth day, wherefore the Lord bleſſed the Sabbath day, and hallowed it.

The ſanctification of the Sabbath day is the appointing of an holie day to the publike worſhip

worship of God : or else it is to bestow a day in holy workes and exercises.

There are foure parts of the sanctification of the Sabbath, the [1] *handling* of Gods word, the [2] *vsing* of the Sacraments, publike [3] *calling* on God by praier, and the [4] *exercising* of the workes of mercie.

God for two causes would haue a certaine time appointed for the ministerie of the Church.

1. For our weakenesse, who otherwise doe seldome wholly giue our selues to the meditation of heauenly things.

2. That rest from labour might be giuen to those who are vnder other mens authoritie.

Now we are not bound to the seuenth day: for Christ by his comming hath abolished the ceremonies of Moses.

Hitherto concerning the first Table of the ten Commandements: the second followeth.

The second Table of the ten Commandements consisteth of six Commandements concerning our duties or loue towards our neighbours. *The second Table of the ten commandements.*

And those commandements are in order, the fift, the sixt, the seuenth, the eight, the

ninth, and the tenth.

The fift Commandement.

The fift Commandement is this : Honour thy father and thy mother, that thy daies may be prolonged in the land which the Lord thy God ſhall giue thee.

Of this Commandement there are two parts : In the firſt part God commandeth the performance of honour due to our parents.

By the name of parents are vnderſtood not only thoſe who begat vs, but euen all ſuperiours who are ouer vs, or who are ſet ouer vs by God to gouerne vs.

Now of the honour due to our ſuperiors there are fiue parts, reuerence, loue, obedience in all things not forbidden by God, thankfulneſſe, and patience in bearing their infirmities and ſlips.

In the ſecond part of this Commandement God promiſeth long life to thoſe that honor their parents, and that for two cauſes.

1. That hee might ſhew what account hee maketh of obedience to ſuperiours.
2. That he might allure vs to performe it.

The ſixt Commandement.

The ſixt Commandement is this : Thou ſhalt not kill.

In this Commandement God forbiddeth man-ſlaughter.

By man-ſlaughter is vnderſtood not only the

the outward hurt of our owne life, or of our neighbours, but euen euery cause of hurt and slaughter, as are anger, gestures expressing anger, iniurious facts or words, reproch, hatred, desire of priuate reuenge, and so foorth.

The seuenth Commandement is this: Thou shalt not commit adulterie. *The seuenth Commandement.*

Wherein God forbiddeth all vncleanesse of the minde, or of the bodie, both in marriage, and out of marriage.

The eighth Commandement is this: Thou shalt not steale. *The eighth Commandement.*

Wherein God forbiddeth theft.

Theft is euerie vniust translating or turning of another mans goods to himselfe, whether it be done priuily or openly, or else whether it be done by violence, or deceit and shew of right. Or else theft is euery maner of doing any thing forbidden by God:

Such as are these, pillage, taking away of other mens goods, an vniust weight, an vniust ell, an vnequall measure, deceitfull ware, counterfeit coine, vsurie, couetousnesse, the abusing of Gods gifts.

The ninth Commandement is this: Thou shalt not beare false witnesse against thy neighbour. *The ninth Commandement.*

Wherein God forbiddeth false witnesse, both in iudgement, & also out of iudgement.

Therefore by falſe witneſſe is vnderſtood euen periurie, ſlander, backbiting, reproch, curſing, euill ſuſpition, prating, flattering; laſtly all ſorts of lies.

Now as falſe witneſſe bearing is forbidden, ſo alſo is the approouing of it. Wherfore they grieuouſly ſin, which eaſily conſent to ſuch as beare falſe witneſſe againſt other, and ſearch not out the truth.

The tenth Commandement.

The tenth Commandement is this: Thou ſhalt not couet thy neighbours houſe, thou ſhalt not couet thy neighbours wife, nor his man-ſeruant, nor his maid-ſeruant, nor his ox, nor his aſſe, nor any thing that is thy neighbours.

Wherein God forbiddeth euen the leaſt deſire and thought contrarie to Gods law, by which the minde is ſweetly and pleaſantly tickled and ſtirred vp, though happilie conſent come not thereto.

For in the ſight of God not only the outward euill deed is ſin, but euen the thought and conſultation of committing an euill deed, although it be not brought to paſſe, yea euen the lighteſt luſt that may bee, which is more ſecret than the will, and doth ſweetly tickle and affect the heart, though it be ſtaied in the middeſt of the prouocation thereto.

Hitherto

Hitherto concerning the explication of the tenne Commandements : now concerning the vſes of the morall law.

Of the vſes of the morall law. Pag. 118.

The vſes of the morall law are of two ſorts : common or *proper*.

The common vſes are thoſe which doe equally belong to the *elect* and *reprobate*. Pag. 118.

And they are three : 1. To preſerue diſcipline, both in the regenerate, and vnregenerate, and that two waies : Firſt, becauſe it bindeth all men to performe perfect obedience to God, and that they ſhould gouerne the mooueable or outward members, to the intent that the outward deedes may agree with Gods law. Secondly, becauſe it eſtabliſheth puniſhments euen bodily in this life, againſt thoſe who commit outward offences, which puniſhments God doth execute on the guiltie, either by the Magiſtrate, or by ſome other meanes.

2. To teach vs to know what a one God is.

3. To teach vs to acknowledge our ſinnes, *Rom.* 3. 19. that the whole world might be guiltie before God. By the law commeth the knowledge of ſinne, *Rom.* 7. 7.

The proper vſes of the law in reſpect of

either of them ſeuerally are thoſe which doe belong to the elect only, or to the reprobate only.

The vſes of the law perteining peculiarly to the elect are theſe:

1. To ſtirre vp and increaſe repentance in the elect.
2. To kindle in the elect deſire to ſeeke forgiueneſſe of ſinnes, and righteouſneſſe in Chriſt.
3. To ſtirre vp and thruſt forward the elect to an endeuour to the perpetuall meditation and calling vpon the holy Spirit for grace, whereby they may bee renued daily more and more, according to the image of God.
4. To ſtirre vp and increaſe in them the deſire of perfection, which wee ſhall obteine in the life to come.
5. To bee to the elect a direction how to liue, and a rule of good workes. For it teacheth what workes pleaſe God.

The vſes of the law belonging onely to the reprobate are three.

1. To make them without excuſe.
2. The more to harden them.
3. To prepare them to deſperation.

Thus far concerning Gods perpetuall law: now concerning the law of God for a certaine time.

The

The law of God for a certaine time, is that which was onely for a certaine time preſcribed to the people of Iſrael, and is abrogated by the comming of the Meſſias.

And that law is either ceremoniall, or iudiciall.

The ceremoniall law is that law which gaue commandement concerning ceremonies to be obſerued in the publike worſhip of God, which did ſerue to inſtruct the people of Iſrael of the maner of their eternall ſaluation by Chriſt to come. *Of the ceremoniall law.*

The iudiciall law is a law which giueth commandement concerning the politicke gouernment of the Iewes, that is to ſay, of the order and offices of Magiſtrates, iudgements, puniſhments, contracts, of the diſtinguiſhing of gouernments giuen and publiſhed for this end, that iuſtice and publike peace might be of force among citizens, and the lawes of God might be deliuered from contempt. *Of the iudiciall law.*

Hitherto concerning the law of God: now concerning the Goſpell.

The Goſpell is that wholeſome doctrine concerning Chriſt, alreadie ſhewed and manifeſted. *Of the Goſpell.*

Chriſt is the only begotten eternall ſon of

God, made man for our ſaluation, *Ioh.*1.14.1. *Iohn* 4.2. 1.*Tim.*3.16.

He is named Chriſt by reaſon of the anointing, with which hee was by the holy Ghoſt anointed in his conception; and therefore euen from his very conception alſo he is Chriſt. For the ſelfe ſame holy Spirit was at one and the ſame time the authour both of his conception, and of his anointing.

Of Chriſt.

Pag.120. Pag.159. Of the knowledge of Chriſt there bee two parts, the firſt concerning his *perſon*, the ſecond concerning his *office*.

Of the perſon of Chriſt.

The perſon of Chriſt is one, and it is ſinguler alſo, becauſe Chriſt is one.

Of the knowledge of Chriſts perſon there be two parts: the firſt concerning the natures in the perſon of Chriſt, the other concerning his *ſtate*.

Pag.121.

There are two natures in the perſon of Chriſt, the diuine, and the humane nature.

Therfore Ieſus Chriſt is true God, and true man in one perſon. *Rom.* 1. 3.4. and 9.5. 1. *Iohn* 4.2. 1.*Timoth.*3.16. *Coloſſ.*2.9. *Heb.*2. 14.16. *Iohn* 1.1.

Thus farre concerning the natures in the perſon of Chriſt: now concerning his ſtate.

The ſtate of Chriſts perſon is twofold, either

either of his humiliation, or *exaltation. Phil.* 2.7.8.9. *Luke* 24.26. Pag. 150

The ſtate of the humiliation of Chriſt, was that ſtate of his in which hee did abaſe himſelfe, that ſo by his obedience, hee might ſatisfie for our diſobedience. *Phil.* 2.7. *Of the humiliation of Chriſt.*

Of his humiliation there are two parts: his incarnation, and *fulfilling of the Law.* Pag. 136.

The incarnation of Chriſt, is part of the humiliation of the Sonne of God, when taking the humane nature, he was manifeſted in the fleſh. *Iohn* 1.14. 1. *Tim.* 3.16. *Of the incarnation of Chriſt.*

The parts of the incarnation of Chriſt, are both his [1] *conception* by the holy Spirit, and the [2] *aſſuming* of humane nature, and alſo the [3] *perſonall* vnion of his two natures, and his [4] *birth.* [4] Pag. 136.

The conception of Chriſt by the holy Spirit, is the forming of the humane nature of Chriſt, of the ſanctified fleſh and blood of the virgin Mary, by the miraculous working of the holy Spirit. *Mat.* 1.18.20. *Luk.* 1.31.35.

The aſſuming of mans nature is that, by which, the Word vouchſafed to aſſume, through the gracious diſpēſation that was cōmitted vnto him, that nature that was formed and ſanctified by the holy Ghoſt. *Heb.* 2.16.

The perſonall vnion of the two natures in Chriſt, is ſuch a coupling of them, as they might *Of the perſonall vnion.*

might be one person. Or it is such an vnion, as by which the two natures of Christ, went together as it were, and concurred, to the constituting or making an essentiall vnity of one person. 1. *Tim.* 3. 16. *Coloss.* 2. 9. *Gal.* 4. 4. *Heb.* 2. 16.

In this personall vnion, both the distinction of the two natures is to be considered, and also
Pag. 123. the *effects* of the vnion.

In the personall vnion, the natures remaine distinct, and not confused, whether we respect their essence, or the properties, or operations. *Rom.* 1. 3. 4. and 9. 5. 1. *Timoth.* 3. 16. *Heb.* 9. 14. 1. *Pet.* 3. 18. and 4. 1.

As therefore in that one person of Christ there bee two natures: so there is a double minde, or vnderstanding, a double will, working, wisdome, strength, power, vertue, and so foorth. The one heauenly and not created: the other humane, and created. *Luke* 2. 52. *Mar.* 11. 13. and 13. 32. 1. *Iohn* 2. 1. 17. *Iohn* 2. 25. and 6. 64. and 5. 20. *Heb.* 1. 9. *Ioh.* 1. 33. and 4. 6. *Heb.* 1. 3. *Iohn* 2. 19. and 10. 18.

And each of the natures retaineth and keepeth his owne essentiall properties, neither doth it communicate them to the other nature, and that for two causes: the first is, lest the natures should be mingled and confounded: the other, that there might for euer remaine

maine a difference betweene the natures. *Luk.* 24. 39.

For he that confoundeth the properties, confoundeth the natures: and hee that taketh away the properties, taketh away the natures. *D. Luther.*

Thus farre concerning the distinction of the natures in the personall vnion: now concerning the effects of the vnion.

Of this hypostaticall or personall vnion there is a double effect: that is to say, the gift of vnutterable graces, to the nature assumed: and the *communicating* of the proprieties of either nature with the person. Pag. 126.

The graces that were giuen or vouchsafed to Christs humane nature, are chiefly foure.

The first is the grace of the personall vnion with the Word, because the humane nature receiued this grace or dignity, that without any merit of it owne, and not by the order of nature, it should by free gift, or of the grace of God, be assumed into the vnity of the person of the sonne of God, so that it should bee the proper flesh of the eternall sonne of God. 1

The second is habituall grace, or grace of gifts: because that the humane nature was repleniſhed with the fulneſſe of all the gifts of the holy Ghost without measure, and that in 2

the

the moſt excellent degree, that can fall into a created nature. Now theſe gifts giuen to Chriſts humanitie are created qualities, becauſe the very humanity was created. And they are moſt excellent and incomprehenſible gifts, and yet do not ouerthrow or deſtroy the humane nature of Chriſt.

The third is, the grace or power of office, both of mediator betweene God and the elect, and alſo of the head of the Church, and alſo of the Lord and Iudge of all the world.

And there is one power of Chriſt according to his eſſence, and another according to his office.

The power of Chriſt according to his eſſence, is his almighty power, which belongeth onelie to the diuine eſſence, and is not communicable to any creature.

But the power of his office, properlie reſpecteth Chriſts gratious kingdome, of which power the Lord ſpeaketh, *Mat.* 28. 18.

The fourth is, the grace of the honour of one adoration, with the Word, becauſe the Word in and with his fleſh or humanitie, is worſhipped, though not according to it, or for it, that is to ſay, (that we may declare and expound our ſentence in the words of *Athanaſius*, which are *Orat.* 5. *contra Arian.*) Wee doe not worſhip a creature, bee it far from vs.

Such

Such conceit & dotage belongeth to the Ethnicks and Arians, but we worſhip the Lord of created things, euen the Word of God incarnate: For although the fleſh it ſelfe, by it ſelfe is a part of created things, yet it is become the bodie of God: neither doe wee worſhip this bodie by it ſelfe, and ſeuered from the Word: neither yet when wee adore or worſhip the Word, do we far remooue the Word from the fleſh. And preſently after: Let them know that wee which worſhip the Lord in his fleſh, doe not worſhip a creature, but the Creator, hauing put on a created bodie.

Therefore the fleſh, which in reſpect of it owne nature, is not to be adored, is adored in God that is become fleſh, not for the fleſh it ſelfe, but for the Word of God, that is vnited to it, according to the perſon.

And wee ſay not, that we ſhould worſhip the naked, bare, or onely fleſh, but the fleſh of God, that is to ſay, God that is become fleſh. And this is that onely adoration, by which God Immanuel, that is to ſay, the Word that is become fleſh, as being the one and onely exiſting Sonne, is, yet not without his fleſh, but together with it, to bee adored. *Synod. Epheſin. in Apolog.* 18. *& in epiſtola Synod. Cyrill.* alſo *lib.* 2. *in Ioh. cap.* 141. Is not Chriſt in the Scriptures, called omnipotent and

and Creator? And presently after: Therefore hee is worshipped both of vs, and of the Angels, when as in truth, the Scripture commandeth vs to worship nothing, beside the Lord God alone.

Hitherto concerning the first effect of that vnion: the second followeth.

The other effect of the personall vnion, is that the proprieties of either of Christs natures are communicated to the person.

And that not in words only, or bare terms, but very really and in deed.

For to the person (because it doth really comprehend both the natures) there doth rightlie and most truely agree, whatsoeuer belongeth to both, or to either of the natures, because of the personall vnion of the natures.

Howbeit that which is proper to one nature, is at no hand common to the other nature, by reason of the essentiall and eternall difference of the natures, although it be common to the person.

Wherefore Christ is God, not in words but really and in deed.

And he againe is man, not in words but really and in deed.

Where-

Whereupon it followeth, that whatsoeuer is spoken of Christ, is truly and really said of his whole, that is to say, his vndiuided person.

And that, either in regard or respect of both his natures, or of *one* of them *only*. Pag. 132.

In regard and respect of both his natures, there are attributed and agree also vnto Christ *two things*, as first, the office of media- Pag. 132.
tor.

Which as it requireth two natures, so must it haue the conioined operation, but yet withall the distinct operation of both natures.

For in executing the office of the mediator, both natures worke, with the communion of one of them, and yet either doing that which is proper to it selfe, that is to say, the Word working that which belongeth to the Word, and the flesh executing that, which belongeth to the flesh, as *Leo* also in his epistle to *Flauianus*, *cap.* 4. sheweth.

Wherefore whole Christ, according to his Godhead and manhood, is Mediator, Redeemer, Intercessor and Sauior, our King, Priest and Prophet: the Pastor, and Head, and the Vine also, whose members and branches wee are, the Lord and Iudge of the world, both knowing and willing his works according to both natures.

Whereupon

Whereupon it followeth, that Christs effects and his operations, are rightly distinguished.

The effect of Christ, is a worke common to both natures, either of the natures, in that working it which is proper vnto it, and belongeth thereto. Of this sort of works are our redemption, iustification, regeneration, glorification, &c.

The operations of Christ, are the proper works of either nature, concurring to the manifestation of the same effect, and performance of the same work, but yet those works or motions being distinguished, one of them being diuine, and the other humane: this indeed being of the humane nature, and that of the diuine nature.

Now motion is one thing, and the worke that is produced by motion is another.

With the action there is brought in the nature, and with the nature action. But the action is not brought in or conuerted with the person, nor the person with the action.

Whereupon also the effect, is by the old Writers called diuine and humane operation. Which *Damascen, lib. 3. cap. 19.* expresseth thus: Speaking of one action of Christ, which is diuine and humane, wee vnderstand

two

two operations, of thoſe two natures, of the Godhead the diuine operation, and of the manhood the humane operation.

Sith therefore the office of Chriſt contai-neth the actions of both natures, properlie the whole office is ſpoken of the whole per-ſon, and it is ſpoken of the other nature in reſpect of a part of the office, that is, in re-ſpect of thoſe operations which are proper to that nature of which it is ſpoken.

As for example, to giue the holy Ghoſt is an effect of Chriſt, which in reſpect of both natures agreeth vnto him, but after one ma-ner according to his diuine nature, and after another according to his humane.

For Chriſts Deitie ſendeth the holy Ghoſt by his effectuall power: and the humanitie doth by his merit obteine, and deſireth the ſending thereof.

The ſending of the holy Ghoſt is an ope-ration through the holy Ghoſt.

For in proper ſpeech the holy Ghoſt is not ſaid to bee ſent, ſeeing hee changeth not his place, nor paſſeth from one place to another, but in his owne eſſence is euery where pre-ſent with the Father and the Sonne.

But to ſend doth here by a metaphor ta-ken from kings ambaſſadors, ſignifie, by him to doe, and to be effectuall, euen as ſome king

doth by his ambaſſadour performe and effect ſomewhat.

Therefore effectually to ſend the holy Ghoſt belongeth to Chriſts Deitie alone, and not to his humanitie:

Firſt, becauſe the Creator is not ſent by a creature, neither doth the creature worke by the Creator.

Secondly, becauſe none other can ſend him, or be effectuall by him, or can inlighten or moone, but he from whom he is breathed, and proceedeth, and but hee alſo whoſe proper and conſubſtantiall Spirit he is.

Thirdly, becauſe the Sonne of God, euen from the beginning of the world, ſent the holy Ghoſt to his elect, but not by his humanitie, becauſe he had not yet taken it.

Fourthly, becauſe it doth no leſſe belong to the Godhead alone to ſend the holy Ghoſt than to create and preſerue all things, or than to be euery where preſent, and to behold all things.

Fiftly, becauſe the very humanity had need to bee anointed by the holy Ghoſt, breathed from Chriſts Deitie.

Sixtly, becauſe the Church doth by or from the ſending of the holy Ghoſt prooue the Godhead of Chriſt, which argument ſhould bee of no force, if Chriſts humanity alſo did

ſend

ſend the holy Ghoſt.

In like maner, to cleanſe vs from ſinne is an effect of Chriſt, agreeing to both his natures: for example, to make cleane by his merit, that is to ſay, by perfect fulfilling of the law, is proper to the fleſh of Chriſt; but by effect, to make cleane in mens hearts that which is corrupt and filthie, is proper to the Godhead.

So one viuification is common to both natures, but the maner of viuification is proper to either nature: for Chriſts fleſh viuifieth or giueth vs life by deſeruing life for vs; but the Godhead by his almightie power and efficacie.

In like maner, Chriſt according to both natures heareth our praiers. The Godhead heareth them through it ſelfe, and by his owne power, knowing all things, yea foreknowing them from all eternitie: but the manhood heareth them by reuelation of the Deitie that is vnited vnto it, by which alſo hee knoweth our ſighs, and all our neceſſities, and Chriſt euen in his humane will willeth and deſireth all the benefits which he performeth for vs, as well by the operation of his Godhead, as of his manhood.

Thus therefore first the office agreeth and is attributed to Christ, according to both natures.

Secondly, there are attributed, and agree vnto Christ, and that according to both natures also, these attributes, of which the Deitie is the first or chiefest forme, but the image or similitude of them is in the humanitie.

These attributes are spoken indeed of Christ, according to both natures, but yet equiuocally, that is to say, with consideration of diuers respects.

For Christ is wise and powerful according to both natures, but yet one is the wisdome and power that is diuine, substantiall, eternall, vnchangeable, and infinite: another is the wisdome and power that is humane, an inherent quality, created, increased by succession of time, and not equall to God.

And thus much of things spoken of, and attributed to Christ, agreeing to him according to both natures.

Now the proprieties and operations of either nature are properly spoken of the whole

whole, that is to ſay, of the vndiuided perſon, but yet according to that nature, to which they doe properly belong, and not according to the other.

Therefore they are ſpoken of the perſon indeed, denominated of one of the natures, that is to ſay, of God or of man, but not of the other nature, that is to ſay, of the deitie or humanity.

And they are ſpoken of the perſon, by the communicating of the idioms or proprieties.

The communicating of the idioms or proprieties is a forme or manier of ſpeaking, by which that is ſpoken of the perſon of Chriſt, which properly belongeth to one nature in it.

By *Nazianzen* and *Damaſcen*, it is named a collection of names: by *Theodoret* an enallage or change of names: by *Caſſianus*, a Synecdoche, and by *Damaſcen* alſo a retribution and commutation.

It is called communicating of the idioms or proprieties in reſpect of the perſon, to which both natures make their proprieties common: therefore the proprieties of both natures, are commonly ſpoken of the perſon. Euen as *Luther* alſo, two yeeres before his departure out of this life, did ſo define the communication of idioms or proprieties, in

that plaine expoſition vpon the 53. chapter of *Iſaiah*: The Fathers called this communication of the idioms or proprieties, becauſe both natures communicate their proprieties to that perſon, which is the Sonne of God. The ſame *Luther* nameth it a Synecdoche in the confeſſion of the Supper of Chriſt, printed at *Wittenberg An.* 1534. in the high Dutch tongue in the letter I. *pag.* 3.

But at no hand it is ſo called, in reſpect of the natures betwixt themſelues, becauſe one nature doth not tranſfer the peculiar properties therof vnto another, becauſe if it did tranſfer them, then the perſonall vnion ſhould ceaſe to be.

Furthermore the communicating of the idioms or proprieties, is only in thoſe ſpeeches in which the humane proprieties are ſpoken of and attributed to God, or the diuine proprieties are ſpoken of man.

And not in thoſe ſpeeches, in which the names or workes of the office, are ſpoken of the perſon of Chriſt: which names or works do agree to Chriſt, according to both his natures, and therefore may bee attributed to either nature: as; The ſeed of the woman ſhall breake the Serpents head; the fleſh quickeneth; The blood of Ieſus Chriſt doth purge vs from all ſinne. For theſe are the effects of the

the Mediator, vnto which, the ioint operations indeed of both natures, but yet as they are distinct operations, are required.

To be short, the communication of the idioms or proprieties hath place, when speech is of the concrete or primitiue, and not of the abstract or deriuatiue.

The concrete or primitiue in this point is a person hauing the nature of the Godhead and of flesh, in it owne substance.

The abstract or deriuatiue in this point, is the nature considered by it selfe, yea although it be vnited to the other nature.

As therefore it is most rightly saide of Christ, God is borne of the Virgin, suffered vnder Pontius Pilate, was crucified, dead, and buried, &c. So also it is most rightlie said of the same, The man Christ is eternall, euery where present, omnipotent, knowing all things, &c.

Contrariwise, as this is a wicked and blasphemous speech, The Godhead was borne of the Virgin, suffered vnder Pontius Pilate, was crucified, dead and buried: so this likewise is a very vngodly and blasphemous speech, to say, The humanity of Christ is eternall, is euerie where present, omnipotent, knowing all things, &c.

Thus much concerning the personall vnion: now touching Christs natiuitie or birth.

of the natiuitie of Christ.

The natiuitie of Christ is that whereby hee was borne and brought foorth of the Virgin Marie at Bethlehem, *Luke* 2.4. *Mat.*2.1.5.

These are the ends and vses of Christs incarnation.

1. Christ was made partaker of flesh and blood, that through death hee might destroy him that had the power of death, that is to say, the diuell, *Heb.* 2. 14.

2. That so hee might haue to offer to God euen the father, *Heb.* 8. 3.

3. That he might be a mercifull and faithfull high Priest in those things that were to be done before God, to make reconciliation for the sinnes of the people. *Heb.* 2. 17.

4. That he might be touched with the sense and feeling of our infirmities. *Heb.* 4. 15.

5. That he might take away our sins, 1. *Iohn* 3. 5. *Rom.* 8. 3.

Thus far concerning the incarnation of Christ: now concerning his fulfilling of the law.

The fulfilling of the law is the other part of Christ

Chriſt his humiliation, whileſt he ſubiected himſelfe to the law of God, that he might for vs ſatisfie in all things, euen to the very death. It is alſo called the righteouſneſſe of Chriſt, and his ſatisfaction and his merite, *Eſai.* 53. *Phil.* 2. 8. *Hebr.* 5. 8. Although he were the ſonne of God, yet he learned obedience by thoſe things which he ſuffered.

Of the fulfilling of the law, there are two parts: the perfect obſeruation of the commandements of the law, and the paying of the puniſhment by the threatening of the law due to our ſinnes.

The perfect obſeruation of the commandements of the law, is the firſt part of the fulfilling of the law, which moſt perfect obedience to the commandements of God, that we our ſelues did owe, but could not performe, Chriſt himſelfe, through the whole courſe of his life, did yeeld to all the commandements of Gods law for vs, and on our behalfes, and that not being onely holily conceiued and borne, and altogether free from originall ſin, but alſo auoiding all the actuall ſinnes, that the law forbiddeth, and doing all the works that the law commandeth. *Rom.* 5. 19. & 10. 4.

The paying of the puniſhment for our ſinnes, is the other part of the fulfilling of the law, whileſt he for vs ſuſtained the puniſhment

ment which we had deſerued, that hee might ſatisfie for vs the moſt ſeuere iuſtice of God: ſo that wee are no more bound to ſuffer that puniſhment, ſeeing Chriſt hath paid it for vs. *Iſai.* 53. *Phil.* 2. 7. 8.

The parts of paying the puniſhment for our ſinnes, are two: that is, the humility of his incarnation, and continuall miſery after his incarnation.

The humility of his incarnation appeareth in this, that Chriſt, who was equall to God the Father, tooke vpon him (as though hee had put off the power of the Godhead and al heauenly good things) a body like vnto fleſh ſubiect to ſin, ſeruile alſo and expoſed to iniuries, that he was conceiued in the wombe of a moſt poore mother, and ſuch a one as was deſpiſed in the ſight of the world, that he was borne in extreme pouertie and neede, that he wanted a houſe in his owne countrey, that he was thruſt into a place not fit for mans dwelling, but for the inſtalling and ſtabling of beaſts, yea that he was neglected of his owne, for whoſe ſake he was borne.

Of the miſery that Chriſt both preſently & continually alſo ſuffered after his incarnation, theſe are the parts, his [1] *paſſion* and [2] *death*, his [3] *buriall* alſo, and [4] *detaining* in the graue, in or vnder the bonds of death for a time.

[1] Pag. 139.
[2] Pag. 147.
[3] Pag. 149.
[4] Pag. 149.

The

The passion of Christ is the part of the paiment of the punishment for our sins, whilest Christ in bodie and soule sustained the wrath of God against the sinnes of elect men. *Hebr.* 9.26.28.& 10.11. *Dan.*9.24. *Isai.*53.5.

The parts of the passion of Christ, are the suffering of manifold euils, euen presently from his birth to the institution of the holy Supper: and that solemne and most greeuous act of his passion in the end of his life.

The manifold euils from his birth to the institution of the holy Supper, were either of the body or of the soule.

The euils of the bodie were both pouertie and dangers of life: and also diuers infirmities.

He sustained pouertie, *Matt.*8.20.and 21.1.2.and 27.55. *Luke* 9.58. that he might enrich vs with heauenly gifts.2. *Cor.*8.9.

The manifold dangers of life, were these, for which he was both led into exile. *Mat.*2.14.15. and also he did often yeeld for a time to the furie of the enimies. *Mark.*3.6.7. *Iohn* 7.1.and 11.53.54.

The infirmities of the body, Heb.5.2. were hunger, *Mat.*4.2.and 21.18.and thirst, *Iohn* 4.8. wearinesse, *Iohn* 4.6.teares, *Iohn* 11.35.

The euils of the soule, were both ignorance and [1] *temptations*: as also [2] *sadnes*, and [3] *ignominy*.

[1] Pag. 140.
[2] Pag. 140.
[3] Pag. 140.

For

For Christ knew not certaine things vntill he knew them by feeling. *Matth.* 11.13. he knew not the day and hower of iudgement. *Mar.*13.32.that so he might satisfie for our lust, by which we had in Adam desired the knowledge of all things.

His temptations, were the assaults of the diuell and his ministers, by which they did endeuour either to induce him to sinne, *Mat.* 4.1. or els to confound him,and lay him open to reproch, *Matth.*22.35. or to cast him into danger of life, *Matth.*22.15.16.

But he was therefore tempted, both that he might helpe those that are tempted, and also that we through his power, might ouercome the temptations of the diuel, *Heb.*2.17. 18. and 4.15. Also that he might teach vs by his example, how we ought to meete with and resist the temptations of the diuell and his instruments.

His sadnesse, was that whereby his soule was heauie and troubled. *Iohn*12.27.

His ignominies were manifold, vniust accusations and slanders, *Matt.*12.24. *Mar.*11. 19. reproches,reuilings, *Ioh.*8.4.48.

His base account and neglect, *Mar.*6.3.4. reiection, contempt, and that truely among his owne, *Iohn* 1.10.11.

Now Christ was affected with ignominie, not

not onely that he might deliuer vs from eternall ignominie, but alſo bring vs to euerlaſting glory. *Ioh.* 19. 2.

Hitherto of the euils which Chriſt ſuffered from his birth, euen to his laſt and ſolemne paſſion.

The laſt and ſolemne paſſion in the end of Chriſts humiliation, was twofold, that is, inward and *outward.* Pag. 145.

The inward paſſion of Chriſt, is that which Chriſt ſuſtained in his ſoule before the iudgement of God, feeling, to be powred foorth vpon him, the horrible wrath of God againſt vs for our ſinnes, the burthen whereof he had taken vpon him.

And Chriſt moſt of all indured this, in the ſtriuing which he ſuſtained in the garden, and in the *curſe* which he vnderwent, hanging vpon the croſſe. Pag. 142.

The ſtriuing of Chriſt in the garden, was that inward paſſion, by which he did not only ſtriue with the terrours of death at hand, but with the terrible iudgement of God the Father being angrie againſt vs for ſinne, than which nothing can bee imagined more fearefull. *Mat.* 26. 37. *Luke* 22. 44.

The parts of his ſtriuing are feare and *trouble.* Pag. 142.

The

The feare of Christ, was that by which he feared those horrible punishments which hee was to enter into, and euen death it selfe, which against nature had set vpon him. *Heb.* 5. 7.

The trouble of Christ, was that incredible & deadly sadnesse of the soule of Christ with which he was compassed & inwrapped, when hee placed himselfe before Gods iudgement seat as one guilty for vs, insomuch that it was needfull, that an Angell should come downe from heauen, to vphold him with vnaccustomed comfort. *Luke* 22. 42.

The effects of his striuing, were his affectionate & earnest praier, and his sweating of bloud. For thrice he asked of his Father that if it were possible, that cup might passe from him, which praier proceeding from an incredible bitternesse of the mind, doth plainly declare, that Christ had a more sharpe and hard conflict or combat, then with common death.

Christs sweating of blood, was when sweat, as it were drops of blood, did fall on the earth, euen for vehemency of griefe. *Luke* 22. 44.

In the curse, which he vnderwent hanging on the crosse, hee suffered so cruell and horrible griefes and anguishes of soule, that the greatnesse therof drew from him these words, My God, my God, why hast thou forsaken me?

me? becauſe being ſtricken and afflicted with the hand of God he found and felt by experience all the ſignes of Gods wrath and puniſhment, *Gal.* 3.13. *Matt.* 27.46.

And this inward paſſion, is that deſcent of Chriſt into hell, which we profeſſe in the Creed, that is to ſay, the bringing of him into the moſt deepe pit of Gods wrath againſt our ſinnes; thruſting of him into vnutterable anguiſhes and infernall terrors and torments of ſoule, ſuch as the damned feele and ſhall feele for euer in hell.

This deſcent into hell, was foretold by ſpeeches equiualent to it, *Pſal.* 69.3. I ſticke faſt in moſt deepe mire where no ſtay is. I am come into the depths of waters, & the floods of water haue ouerflowed me, *Pſal.* 116.3. The ſorrowes of death haue compaſſed me, & the griefes of hell are come vpon me, I haue found trouble & ſorrow, *Pſal.* 86.13. Dauid thanketh God as the figure, and Chriſt as the trueth of the type, that God had deliuered him from the loweſt hell. Chriſt therefore was to deſcend into the loweſt hell, that is to ſay, into the moſt deepe gulfe or whirlepoole of troubles in the ſoule.

And then he deſcended into hell, when he ſtroue with the iudgement and wrath of God, and the horror of eternall death, and

was

was made a curſe for vs.

I confeſſe that in the Apoſtles Creed, the Article of Chriſts deſcending into hell, is put after the Article of his buriall, but that is therfore done, that firſt thoſe things might be recited, which fell vpon Chriſt outwardly in his bodie, and afterwards thoſe that he ſuffered inwardly in the ſoule.

Now the endes or vſes of Chriſts deſcent into hell are theſe:

1. That by his ſuffering in the ſoule, he might redeeme our ſoules.

2. That we being deliuered from deſcending into hell, he might free vs from the eternall anguiſhes and torments of hell, 1. *Cor.* 15.5.

3. That in the temptations and diſtreſſes of our mindes we might haue comfort, becauſe our Lord Ieſus Chriſt was caſt into ſuch anguiſhes and vnſpeakable terrors of ſoule, that we might not be ſwallowed vp of any troubles of the minde, but might certainly know that how much or greatly ſoeuer we were exerciſed in them, that yet we ſhould be deliuered therefrom, and come out as it were of the deepeſt hels, 1. *Samuel.* 2.6. The Lord killeth and reſtoreth to life, he cauſeth to goe downe to the hels, and bringeth out from thence: that is, he ſuffereth vs to come

into

into great griefes of soule, as though it were thrust into hellish torments, and yet hee deliuereth thence, *Heb.* 4.

4. That he might take feare from vs, which doth naturally grieue and vrge all men, who thinke vpon death, or that they shall die, because the Lord himselfe, striuing as it were hand to hand with the horrour of death, yea with the dolours of hell, carried away the victorie with him, and mightily triumphed. *Heb.* 2. 15.

Thus far touching his inward passion: now of his outward.

The outward passion is that which Christ suffered in his bodie in the sight of men, that so also he might redeeme our bodies.

And that hee vnderwent both in his betraying, and also in *his iudgement* before false Iudges. Pag. 146.

His betraying was this, wherby according to the definite and foreappointed counsell of God, by *Iudas Iscariot*, that vnfaithfull disciple, receiuing thirtie peeces of siluer for an hire, hee was betraied and deliuered to the Princes of the Priests, and to the Elders of the people of the Iewes. *Mat.* 26. 47. and so forward. *Zach.* 11. 13. *Act.* 2. 23.

Thus much concerning the betraying of Christ.

Christ was drawen into two sorts of iudgements, to the iudgement of the Priest, or as we may say, spirituall, and of the ciuill Magistrate, or politicall.

In the former, false witnesses being produced in vaine, he was at length by Caiaphas through the slander of blasphemie condemned, *Mat.* 26. 57. and so forward.

The ciuill iudgement is twofold, the one before *Pilate*, the other before *Herod*, by whom Christ was sent backe againe to *Pilate*, who at the length vniustly condemned him to be beaten with rods, and to be crucified. Now therefore Christ was condemned that he might redeeme vs from eternall condemnation. His beating with rods is set downe *Mat.* 27. 26.

His crucifying is that wherby he was most shamefully fastened on wood, or on a crosse, as though he had beene execrable and accursed, as it is written, Cursed is euery one who hangeth on a tree. *Mat.* 27. 38. *Mark.* 15. 27. *Lu.* 23. 33. 2. *Cor.* 13. 4. *Heb.* 13. 12. *Ioh.* 19. 18.

The vses of Christs crucifying.

1. That he might deriue from vs vnto himselfe the curse of the law.

2. That

2. That our corrupt nature being crucified with him, the vitiouſneſſe that is inherent in vs, might be aboliſhed, that hencefoorth wee ſhould not ſerue ſinne, *Rom. 6. 6.* knowing this, that our old man is crucified with him, that the bodie of ſinne might bee aboliſhed that wee ſhould not hencefoorth ſerue ſinne.

3. That paying the debt for vs, hee might aboliſh the handwriting, by which wee were held guiltie, that ſo vtterly taking away the remembrance of our ſinnes, they might neuer come into Gods ſight.

4. That he might be a ſacrifice, by which he might expiate and ſatisfie for our ſinnes before God, and ſo Gods wrath againſt vs being pacified, he might againe bring vs into fauour with him, *Epheſ. 2. 16.*

5. That his blood might be the waſhing, by which our ſoules are purged from all ſpots and filthineſſe.

6. That thereby wee might acknowledge and celebrate or praiſe Chriſts loue towards vs, *Epheſ. 5. 2.*

Hitherto concerning the paſſion of Chriſt: now concerning his [1] death, *and thoſe things which followed his death, namely his* [2] burying, *and the extreme ignominy of the buried.*

[1] Pag. 148.
[2] Pag. 149.

The death of Christ is part of the paiment of the punishment for our sins, whilest there was a true and locall separation and sundring made of the soule and bodie of Christ, the personall vnion notwithstanding of the two natures remaining safe and sound.

The ends of Christs death are these:

1. That he might ratifie the eternall testament or couenant of grace, *Heb.* 9. 15.
2. That he might abolish sinne, *Rom.* 6. 10.
3. That he might abolish the hire of sinne, that is death, *Rom.* 6. 20. 2. *Tim.* 1. 10.
4. That through death hee might be ouercome that had the rule of death, namely, the diuell, *Heb.* 2. 14.
5. That he might take from vs the feare of death, *Heb.* 2. 15.
6. And that we also might die to sin, *Rom.* 6. 11. that sinne might not rule ouer vs, *Rom.* 6. 13.
7. That wee might be only to Iesus Christ, *Rom.* 7. 4.
8. That they that liue should not heereafter liue vnto themselues, but vnto him that died for them, and rose againe, 2. *Corint.* 5. 15.
9. That we might know and set foorth the loue of Christ towards vs, 1. *Iohn* 3. 16.
10. That we might liue with Christ, 1. *Thes.* 5. 20.

11. Tha

11. That we alſo might not doubt to die for his ſake, and the brethrens, 1. *Iohn* 3. 16.

The burying of Chriſt is that whereby his body was laid into the new tombe, *Mat.* 27. 59.60. *Mar.* 15.46. *Acts* 13.29. 1. *Cor.* 15.4. *Of the burying of Chriſt.*

Chriſt was buried for theſe cauſes:

1. That it might appeare that he was dead indeed.
2. That hee might burie our ſins with himſelfe.
3. That wee might with him bee buried to ſinne, *Rom.* 6. 4.
4. That hee might ſanctifie our ſepulchers.
5. That it might appeare that he verily had a humane bodie, which then was not euerie where, but in the ſepulcher or graue.

The deteining of Chriſt in the graue in the bonds of death is the loweſt degree of Chriſts humiliation, when he came into the power of the graue, wherein hee was held three daies and three nights, his enemies for a while triumphing ouer him ſlaine, and indeuouring to keepe him in the ſepulcher as an impoſtor and deceiuer, that promiſed hee would riſe againe the third day, wherupon alſo they made ſure the ſepulcher, ſealed the ſtone, and ſet a watch about it.

The deteining of Chriſt in the graue for three daies and nights was foretold by the

ſigne of *Ionas* the Prophet, and expounded ſo by Chriſt. *Mat.* 12.40. And it is deſcribed *Mat.* 27. *Act.* 2.24.

Hitherto concerning Chriſts humiliation: now concerning his exaltation.

Concerning Chriſts exaltation.

Chriſts exaltation is his ſtate in which hee was carried vp into the higheſt and vnſpeakable glorie. *Luke* 24.26. *Phil.* 2.9.

Pag. 151.

This exaltation is not onely *of Chriſts humane nature*, but of that perſon which is God and man, according to both his natures.

For as Chriſt humbled himſelfe in reſpect of his Deity, not by vnclothing himſelfe thereof, or by putting it off, but by hiding it vnder the forme of a ſeruant which he had aſſumed, ſo on the other ſide, in regard of the ſame he was exalted, mightily and fully manifeſting it in his glorified fleſh.

Wherefore Chriſts exaltation in reſpect of the Godhead is a full and mighty manifeſtation of the height of the Godhead, which before lay hidden in baſe fleſh, and a full vſe and poſſeſſion of eternall glory, which hee asked of the Father, and which he had with the Father ere the world was. *Iohn* 17.5.

This exaltation was not any increaſe or addition to the Godhead, but a manifeſtation

or declaration of the height thereof. *Rom.* 1.4. Declared mightily to be the ſon of God, according to the Spirit of ſanctification, by the riſing from the dead. Furthermore the diuine nature needed not exaltation in reſpect of it ſelfe, but it required in Chriſt, the manifeſtation of the height of it.

And in this ſenſe it is rightly ſaide, that Chriſt euen in reſpect of his Godhead, had glorie giuen him after his reſurrection from the dead.

And thus much touching the exaltation of Chriſt as in reſpect of his Deitie. Now touching his exaltation, in reſpect of his manhood.

The exaltation of Chriſt in reſpect of the humane nature hath two parts:

The firſt is the depoſing or putting off of all infirmities, all which, Chriſt togither with his humane nature tooke vnto him, ſinne onely excepted, euen as his office alſo required. Of this ſort of infirmities are hunger, thirſt, wearineſſe, ſorrow, ignominie, ignorance, aptneſſe to ſuffer, mortalitie, &c. All theſe he hath vtterly put off, ſo as now he is not any more ſubiect to them.

The ſecond part is the glorifyng of the humane nature, and that both in reſpect of

his body, and alſo in reſpect of his ſoule.

For Chriſts bodie became glorious, ſo that now it is, and remaineth for euer incorruptible, vnſufferable, immortall, increaſed with ſtrength and agilitie, ſhining with heauenly brightneſſe and diuine glory.

The graces alſo of his ſoule, are increaſed and perfected, euen vnto the chiefe perfection, that can fall into a created nature, and that whether we conſider his vnderſtanding
pag. 153. *or will.*

As in regard of the vnderſtanding, Chriſt now being in glorie, doth in his humane minde know all things whatſoeuer, of which in regard of his humilitie for our ſakes, he was ignorant.

He knoweth now the very moment of the laſt iudgement. There is nothing ſo hard, nothing ſo ſmall amongſt all the works of God, that is his owne works, whether they be paſt, preſent, or to come, which he doth not readily know, at what time ſoeuer he will, and as often as it pleaſeth him, to know and thinke vpon them by his humane vnderſtanding, as if they were preſently ſet before his eies and bodily ſenſes.

Yet notwithſtanding, hee knoweth and thinketh of all theſe things, and whatſoeuer elſe may be ſpoken, by diſtinct and ſucceſſiue

actes

actes of thinking, or by formes or kinds, that may be vnderstood, according to the essentiall proprietie of a created minde.

And this his knowing of all things differeth much from the vncreated wisedome of God, by which God by one eternall and vnchangeable act, beholdeth, and that of himselfe, both himselfe and also his owne works, and others likewise.

As concerning his will, all vertues receiued in it such an increase, as may fall into or betide a creature.

To be short, the gifts both of Christs body and soule, are more, and greater and perfecter then all other creatures can receiue, which though they be aboue nature, yet are they not against nature, neither doe they take away or destroy the proper and essentiall gifts of the humane and created nature, so that our flesh, and the seed of Dauid raigneth for euer in heauenly glory.

Furthermore that exaltation was wrought both by his rising from the dead, and the *glorious manifestation* of himselfe fortie daies together on the earth after his resurrection, and also by his *ascension* into heauen and *sitting* at the right hand of God the father. Pag. 155. Pag. 156. Pag. 157.

Christs resurrection from the dead, is the

first

of Christs resurrection

first degree of his exaltation, whereby hauing ouercome death, and the dominion thereof, by his owne diuine power, he roſe againe the third day from the dead, and liueth with God for euermore, 2. *Cor.* 13.4. 1. *Pet.* 3.18. *Rom.* 6. 8.10. and 14.9.

There are foure endes and vſes of the reſurrection of Christ.

1. That hee by his reſurrection hath ouercome death, to the intent that he might make vs partakers of his righteouſneſſe, which by his death he hath purchaſed for vs, *Rom.* 4.25. 1. *Pet.* 1.3. 1. *Theſ.* 1.10. 1. *Cor.* 15.16.17.54. 55. Or that he hath fully confirmed to vs the redemption and righteouſneſſe purchaſed for vs by his reſurrection.

2. That the diuell and death being ouercome, he might rule ouer the dead and the liuing. *Rom.* 14.9.

3. That we by the power thereof might be ſtirred vp to a new life. *Rom.* 6.4. *Coloſſ.* 3.1. *Epheſ.* 2.5.

4. That the reſurrection of our head is a pledge to vs of our glorious reſurrection to eternall life. 1. *Cor.* 15.12.13.14. *Rom.* 8.11. 1. *Pet.* 3.4.5.

Whereupon Chriſt is made the firſt begotten

gotten from the dead, *Reuel.* 1.5. becauſe that amongſt them that riſe from the dead, he roſe firſt to immortall life; and therefore his reſurrection is the cauſe of the riſing of others. But thoſe that before him were raiſed from the dead as Lazarus and others, were raiſed onely vnto a preſent and mortall life, and therefore died againe.

The glorious appearing of Chriſt fortie daies ſpace togither vpon the earth was done for theſe cauſes enſuing.

1. To make the faith of his reſurrection moſt ample and plaine, ſo that no man could doubt of it. *Act.* 1.3.

2. To teſtifie, that he holdeth in glory euen after his reſurrection, that viſible bodie that vpon the croſſe was pierced with nailes, and the ſide whereof was wounded with a ſpeare. Therefore hee ſhewed his hands and his ſide vnto his diſciples, and they ſaw and beleeued, *Iohn* 20.

3. To admoniſh his diſciples of ſuch things as did be'ong to the kingdome of God, opening vnto them the Scriptures. *Act.* 1.3. *Luke* 24.32.44.

4. Solemnely to ordaine the miniſterie of the preaching of the Goſpel. *Iohn* 20. 21. 22. 23. *Matth.* 28.19. *Mark.* 16.15.16.

5. To declare vnto them that they ſhould waite

wait for the powring out of the holy Ghoſt vpon them. *Act.* 1.4.

Chriſts aſcenſion in heauen.

The aſcenſion of Chriſt into heauen, is the third degree of Chriſts exaltation, whileſt in body he was viſibly lifted from the earth, & was receiued vp into heauen. *Mark.* 16. 19. *Act.* 1.9. *Iohn* 14.2.

The heauen into which Chriſt aſcended.

The heauen into which Chriſt aſcended and into which he wil take vs, Chriſt himſelfe teaching vs, *Iohn* 14. 2. it is the houſe of his heauenly father, in which there are many dwelling places, the throne of God, the place of ioy; and it is not euerie where, but in the higheſt heauens, it is a place of Gods dwelling, as, 2. *Chron.* 6.21. 1. *King.* 8.30. *Deut.* 26.15. 2. *Chron.* 30.27.

And therefore we beleeue that Chriſts bodie, is not now on earth, much leſſe euery where, but in heauen, *Act.* 3.21. yet Chriſt ſhall be with vs euen to the end of the world, by his Godhead, grace and Spirit. *Matth.* 28.20.

Theſe are the ends of Chriſts aſcenſion:

1. To ſet heauen open vnto vs, and to lay open the way vnto the moſt holy, which ſin had ſhut. *Heb.* 10.19.20. *Epheſ.* 2.6.

2. To make in heauen interceſſion for vs before his Father. *Heb.* 9.24. and 10.19. 1. *Iohn* 2.1. *Rom.* 8.34.

3. That

3 That lifting vp our fleſh into heauen, wee by that, as by a certaine pledge might be confirmed that it ſhall come to paſſe, that hee which is our head, may lift vs his members to himſelfe, *Iohn* 14.2. and 20. 17. *Epheſ.* 2. 6. or elſe, that he might prepare a place for vs, that where he is, we might be alſo.

4 That hee might fill the Church with his Spirit, and vnſpeakable power, and beautifie it with diuers gifts, *Iohn* 14. 16. and 16. 7. *Epheſ.* 4. 10. 11. *Pſal.* 68. 19. or elſe, that hee might ſend vs the Holy ſpirit in ſtead of a mutuall pledge.

5 That ſith euen the very ſame, that is our head is aſcended into heauen, we, that are his members, laying aſide all earthly affections, might with all our hearts looke that way, and very earneſtly deſire it.

Hitherto concerning Chriſts aſcenſion: now concerning his ſitting at the right hand of God the Father.

Of Chriſts ſitting at the right hand of God.

The ſitting of Chriſt at the right hand of God his father, is the higheſt degree of Chriſt his exaltation, whileſt being exalted by his Prieſthood and Kingdome, in the heauenlie tabernacle, he is become our perpetuall high Prieſt, and doth poſſeſſe all power, ouer all crea-

creatures, in heauen and earth, that the Father might both worke and gouerne all things immediatly by him. *Psal.* 110. *Act.* 2. 30. and 3. 21. and 7. 56. 1. *Cor.* 15. 27. *Ephes.* 1. 20. *Phil.* 2. 9. *Heb.* 1. 3. 4. and 8. 1. 2. &c. *Matth.* 28. 18.

That is attributed vnto the person, that is to say, not to one nature of Christ seuerally, but euen to whole Christ God and man.

For when the kingly office of Christ is noted by this sitting, it ought to be taken of the whole person, or of both natures.

And Christ sitteth at the right hand of God the Father, not euery where, but in heauen, as the Scripture plainly testifieth. *Heb.* 8. 1. 4. *Eph.* 1. 20. *Col.* 3. 1. *Act.* 3. 21. *Heb.* 1. 3.

And that not till after his ascension. *Mark.* 16. 19. 1. *Pet.* 3. 22.

The difference between the ascension and sitting of Christ at the right hand of the Father.

And the ascension of Christ into heauen, is one thing, his sitting at the right hand of God his Father, is another thing: 1. Because his sitting is the end of the ascension: for therfore Christ ascended to heauen, that hee might sit at the right hand of his Father.

2. Because Christ doth perpetually sit at the right hand of his Father: but he ascended but once into heauen.

3. Because we shall also ascend into heauen, but wee shall not sit at the right hand of God.

And these are the ends and vses, of the sitting

ting of Chriſt, at the right hand of God the Father:

1. That Chriſt ſitting at the right hand of God the Father, doth continually make interceſſion for vs, *Heb.* 8. 1. 2.

2. That hee doth mightily raigne in his Church in the midſt of his enemies, and doth protect and defend vs by his power, againſt all his and our enemies. *Pſal.* 110. 2.

3 That through the holy Ghoſt, he powreth out heauenly gifts vpon vs his members. *Act.* 2. 33.

4. That wee might ſeeke thoſe things that are aboue, where Chriſt is ſitting at the right hand of God. *Col.* 3. 1.

Hitherto concerning the perſon of Chriſt: now concerning his office.

Of the office of Chriſt.

The office of Chriſt, is both to obtaine & alſo effectually to beſtow on the elect all things which are required to eternall ſaluation.

This office doth belong to both natures in the perſon of Chriſt. *Iohn* 6. 3. 53. *Heb.* 9. 14. *Act.* 20. 28.

Of the works of the Mediatour.

And as that dutie belongeth to both natures: ſo alſo the effects, that is to ſay, the workes of the office are attributed to Chriſt according to both natures. *Heb.* 3. 2. 3. 4. 5. 6.

and

and 9.14. *Act.* 20.28.

But in the performing of euery effect or worke, ſome things doe pertaine to the diuine nature, other ſome to the humane nature. 1. *Pet.* 1.18. and 2.24. and 3.18.

For although euery effect or worke of the Mediatour bee one, becauſe the perſon of the Mediatour is but one: yet to the effecting of this worke there doe concur two operations, that is to ſay, two actions, one of the Godhead another of the manhood: the Godhead doing thoſe things which belong to the Godhead, & the manhood doing thoſe things which belong to the manhood; as ſome work of a man is but one, but in performing or procuring of it, there doth concur, the action both of the ſoule and body, the ſoule doing thoſe things which belong to the ſoule, and the body doing thoſe things which belong to the body.

And as the natures, and properties of the ſame remain diſtinct: ſo alſo the actions, & operations of the natures, ſo that either of them doth ſeuerally worke that which is proper to it, namely, the Word working that which belongeth to the Word, and the fleſh accompliſhing that which belongeth to the fleſh.

The office of Chriſt is threefold: his [1] *Prophetical*, [2] *Princely*, and [3] *Kingly* office. *Pſalm.*

[1] Pag. 161.
[2] Pag. 163.
[3] Pag. 165. 110. *Heb.* 7.2.3. and 13.20.

The

The Propheticall office of Christ is perfectly to reueale and deliuer the whole word of God to men. *Heb.* 1. 1. *Iohn* 1.16. 17. 18. *Esai* 6.1. *Iohn* 4.25. *Of the Propheticall office of Christ.*

Therefore Christ is called the chiefe Prophet, Teacher, and Apostle of our confession. *Heb.* 3.1.

Of his Prophecie there are two parts: namely, the *foreshewing* of things to come, and doctrine. Pag. 167.

Of doctrine there are two parts: the laying open of the Gospell, and the true interpretation of the law.

The laying open of the Gospell is the first part of Christs doctrine, when he did lay open the secret counsell, and all his Fathers will concerning our redemption, *Iohn* 1.18. and 15.15. *Mat.* 11.17.

The true interpretation of the law is the other part of Christs doctrine, when hee expounded the true meaning of Gods Law. *Mat.* 5.20. and so forward.

Now Christ exercised this his Propheticall office both in his owne person liuing vpon the earth, whilest hee plainly and perfectly taught and reuealed all things perteining to the kingdome of God. *Iohn* 15.15.

And also he exercised, and yet exerciseth it by his seruants, to whom he hath commit-

ted the ministerie of the Church. Therefore hee gathered disciples vnto himselfe: out of which he afterwards chose twelue Apostles, which hee gaue to his Church, as also Prophets, Euangelists, Pastors, and Teachers. *Eph.*4.11.

The vses of Christs Propheticall office.

1. That Christ did not take vnto himselfe the anointing onely for his Propheticall office, that hee might execute and exercise the partes of teaching, but for his whole body, that in the continuall preaching of the Gospell, the virtue of the Spirit might answer thereto. *Ioel* 2.28.

2. That Christ by his comming and the perfection of the doctrine which he brought, hath put an end to all prophecies; insomuch that they greatly derogate from his authoritie, who not being content with the Gospell, take from and adde thereto some new and strange thing.

3. That in Christes doctrine there are included all the partes of perfect wisedome, and that therefore beside it nothing is profitable to be knowen, and that all they which by faith vnderstand what an excellent doctrine it is, doe comprehend the whole vnmeasurableness of heauenly good things. In which respect Paul writeth 1. *Corinth.*2.2. esteemed

esteemed to know nothing pretious, besides Iesus Christ, and the same crucified. *Rom.* 15.8.

Thus farre concerning the Propheticall office of Christ: now concerning his Priestlie office.

The Priestly office of Christ, is to performe the works of a Priest. *Heb.* 5.10. *Of Christs Priesthood.*

Of this there are two parts: the expiation of our sinne, and *intercession* to God for vs. Pag. 161.

The expiation of our sinne, is the first part of Christs Priestly office, whilest Christ offering to God his father, the onely sacrifice of his body, did pay the punishment for the sins of the elect, to redeeme them from all the power of the diuell, 1. *Pet.* 2.24. and 3.18. *Esai* 53.12. 1. *Iohn* 2.2. *Rom.* 3.25. *Hebr.* 10. 12. Whereupon also it is called redemption; as also the satisfying for sinnes. *Of the expiation of sin.*

And that is done two waies: by merit; and by a powerfull working.

The merit of Christ is a full satisfaction for our sinnes, sufficient for all the men of the world, if all did receiue the same by faith. *Of the merit of Christ.*

The powerfull working of Christ, is that by which he doth certainly bestow on the beleeuers, benefits purchased by his merit

for them, as for example, the forgiueneſſe of ſinnes, eternall righteouſneſſe, regeneration, the Holy ſpirit, and eternal life, and doth preſerue the ſame benefits in them, and endue them with perſeuerance that they fall not from grace.

The conſideration of our redemption ſhould ſerue for theſe vſes:

1. That we ſhould liue chaſtely and holilie both in minde and bodie, as *Paul* exhorteth vs, 1.*Cor*.6.20. Ye are bought with a price; glorifie therefore God in your bodie, and in your ſpirit, which are Gods.

2. That wee might beware not to become the ſeruants of men, that is, that wee ſubiect not our ſelues to the yoke of mans traditions, neither ſerue dead Saints, 1.*Cor*.7.23. Ye are bought with a price; become not the ſeruants of men.

3. That wee might performe true obedience to Chriſt, 1.*Pet*.1.17.18.19. Paſſe the time of your dwelling with feare, as thoſe that know that yee were not redeemed with fraile things, as ſiluer, or gold, from that your vaine conuerſation, receiued by the tradition of the Fathers, but by the pretious blood, as of a lambe vnblameable, and without ſpot, that is to ſay, Chriſt.

Thus much concerning the expiation of sinne: now concerning intercession to God for vs.

Intercession to God for vs is the other part of Christs Priestly office, whilest that by his satisfaction hee effecteth that his Father should receiue vs into grace, and keepe vs continually therein. *Of intercession to God.*

In respect of which office hee is especially called the Mediator, that reconcileth vs to God by his intercession, satisfaction, and merit, 1.*Tim.*2.5.

The name Mediator containeth two things, that is, the person mediating, and the act of mediation.

The person mediating is alone our Lord Iesus Christ, 1.*Tim.*2.5. *Iohn* 14.6. 1.*Iohn* 2. 1. *Reuel.* 8. 3. 4.

The act of mediation is his only intercession for vs before God by his sufficient satisfaction, *Rom.*5. 10.

Hitherto concerning Christs Priestly office: now concerning the Kingly office of Christ.

The kingly office of Christ is this, that hee as the head gouerneth the Church, *Psal.*2.6. *Luke* 1. 33. *Mat.*28. 18. *Iohn* 10.28. *Of the kingly office of Christ.*

And he exerciſeth that two waies: one way if we conſider the church by it ſelfe; another way if we conſider the enemies of the church.

If we conſider the church by it ſelfe, he exerciſeth his Kingly office two wayes.

1. Becauſe by his holy Spirit he powreth heauenly gifts vpon vs, which are his members, *Epheſ.* 4. 10. 11. 12.

2. Becauſe he gouerneth vs by his Word and Spirit. *Matth.* 28. 20.

If we conſider the enemies of the Church, Chriſt exerciſeth his Kingly office alſo two wayes.

1. Becauſe hee by his power doth defend, preſerue, and mightily deliuer both vs & that ſaluation which he hath purchaſed for vs, againſt our enemies, *Pſal.* 2. 9. and 110. 1. 2. *Iohn* 10. 28. 29. 30. *Epheſ.* 4. 8.

2. Becauſe he doth beat downe our enemies, partly by himſelfe through his own almighty power, & partly by furniſhing vs our ſelues with ſpirituall armour, by which we reſiſt and ouercome the diuell and the world, 1. *Ioh.* 5. 4. 5. vntill at the length he doe fully and perfectly deliuer vs from them.

This vanquiſhing of the enemies is two wayes.

1. Becauſe he doth depriue ſome of our enemies of all power, although they be neuer

uer ſo ſtrong and proud, as the diuell, and all the wicked.

2. Becauſe he ſhall vtterly aboliſh other, as death, 1. *Cor.* 15.26.

Thus farre concerning the reuelation of doctrine: now concerning the foretelling of things to come.

Of the foretelling of things to come.

The foretelling of things to come is a laying open of Gods will, by which God would foretell thoſe things which ſhall be heereafter ſo farre as it might be for our good to know them, and it is called prophecy or prediction. And that is either confirmed by an oath frō God, or els it is naked and without an oath.

The oath of God, is a confirming of Gods denuntiation, not becauſe that denuntiation is doubtfull, but becauſe God would ſo prouide for our infirmitie, iudging of God according to the maner of men, that if any be not contented with the bare words of God, the oath might ſuffice him, *Heb.* 6.17.18. *Iſai.* 14.24.

Taulerus ſayth thus: O bleſſed are they, for whoſe ſake God ſweareth: ô miſerable are they, who beleeue not God when hee ſweareth.

The bare foretelling is that which hath no oath adioyned to it, but yet it is as certaine as

if God that had ſworne, had done it. And therefore Philo ſaid elegantly; All the words of God are oaths, in reſpect of their certaintie, neither doe they need any confirmation, as whoſe truth prooueth and defendeth it by the effects, as it were by the ſhining of the natiue light being ſent foorth.

Pag. 170. 2. The foretelling of things to come, hath beene performed either by types, or by *oracles.*

Types were figures and certaine ſhadowes of things that ſhould be.

And they are ſundrie, to wit, either things [1] Pag. 169. or [1] *perſons*, or els the [2] *acts* and [3] *euents* of [2] Pag. 169. things or perſons.

[3] Pag 169. Things: as the tree of life in paradiſe, was a type of eternall life, *Geneſ.*2.9. *Reuel.* 2.7. The paſſeouer was a type of Chriſt. *Exo.* 12. 1. 1. *Corin.*5.7. Alſo the braſen ſerpent. *Num.* 21.9. *Iohn* 3.14. Alſo the altar. *Exod.*21. 1. and 30.1. *Heb.*13.10. alſo the ſacrifices, *Leu.* 1.3. *Heb.*9.8. alſo the arke with the propitiatorie, *Exod.*25.20. *Rom.*3.25. alſo the temple. 1. *King.* 8. *Iohn* 2.21. The temple of Salomon was a type of the Church of the new teſtament: alſo the citie of Ieruſalem, was a type of the heauenly Ieruſalem. The bodily deliuerance of the people of Iſrael out of Egypt, was a type of ſpirituall deliuerance, from

from the power of the diuell.

Perſons: Adam was a type of Chriſt, *Rom.* 5.14. The prieſts alſo, as Melchizedech, Aaron. *Heb.*5.7. The Patriaches, as Iſaac, laide vpon the wood, Ioſeph the Patriarch, Iob, *Iob* 42.8.9. Moſes, Ioſua, &c. *Deuter.*18.18. *Heb.*3.5. and 4.8. likewiſe the Kings, Dauid, Salomon. *Eze.*34.23. 2.*Sam.*7.14. The Prophets alſo, as Ionas 2.*Mat.*12.39. The Iudges likewiſe, as Sampſon. So Doeg was a type of Iudas that betraied Chriſt. Antiochus was a type of Antichriſt.

The actions of things or perſons: as Iobs ſacrificing, *Iob* 42.8.9. The entrance of the high prieſt into the ſanctuarie with bloud, Moſes his interceſſion, Ioſuahs victorie, Dauids faith, praiers and conqueſts, Salomons building of the temple, were types of Chriſts facts. Iſaac bearing the wood for the burnt offering, was a type of Chriſt bearing his croſſe, vpon which he ſhould become a ſacrifice. Dauid going ouer the riuer Cedron, was a type of Chriſt, when hee paſſed ouer the ſame brooke or riuer. *Iohn* 18.1.

The euents thereof, as the ſlaying and eating of the paſſeouer, the lifting vp of the Serpent in the wilderneſſe, the offering of Sacrifices, Dauids exiles and kingdome, Salomons kingdome and maieſtie, Ionas his caſting into

to

to the ſea, his being in the whales bellie, his deliuerance out of it, were types of ſuch things, as ſhould fall to or betide Chriſt. The bodily deliuerance of the people of Iſrael out of Egypt, was a type of the ſpirituall deliuerance of the Church out of the power of the diuell. The bringing backe of the ſame people of Iſrael out of the captiuitie of Babel into their owne countrey, was a type of the bringing backe of the elect out of the captiuitie of the diuel into the kingdome of Chriſt. Adams dominion ouer all things, was a type of the true and perfect dominion of the elect ouer al things in Chriſt: The caſting of our firſt parents out of earthly paradiſe, was a type of our euerlaſting baniſhment out of the heauenly paradiſe, vnleſſe reconciliation were made.

And ſo by types, was there a foretelling made of things that were to come.

The oracles by which things to come were foretold, were double, that is, either abſolute
Pag. 171. or *typicall*.

Abſolute oracles are they which had no types ioyned with them: neither were cloathed or infolded in any types. Of this ſort were all the direct, open, and expreſſe predictions concerning Chriſt, his natiuitie, humilitie, paſſion, death, reſurrection, office, benefits

benefits and euerlaſting kingdome. *Iſai* 7.14. and 9.6. and 11.1. and 25.9. and 52. 13. and 53.2. *Ierem.* 23.6. and 33.16. *Mich.* 4. 3. and 5.4. *Zach.* 2.8. and *Zach.* 9. *Pſal.* 110.

The abſolute oracles muſt be vnderſtood of him alone, in whom alone they haue all their accompliſhment and fulfilling. Therefore the abſolute oracles publiſhed touching Chriſt, muſt be vnderſtood of Chriſt alone, ſith that in him alone they haue obtained their accompliſhment.

Now typicall oracles are theſe which haue types adioined to them: of which ſort are ſuch as haue beene publiſhed either touching the types, as *Exod.* 12.4. 2. *Sam.* 7.13. *Pſa.* 72. or by the types themſelues, as *Pſal.* 2. and 16. and 22. and 40. and 45.

Typicall oracles are either ſimple or compound.

Simple are they, which agree to the onely ſubſtance, body or truth of the types, becauſe they haue but one onely ſimple fulfilling, to wit, in the bodie alone. As *Iſai* 61.1. certaine things are ſpoken of Iſaiah, as it were the type of Chriſt, the fulfilling whereof was accompliſhed in Chriſt alone.

Typicall oracles compounded are they, which agree both to the types themſelues, and to the trueth of the types, becauſe they haue

haue a double fulfilling of them, namely typicall, figuratiue and imperfect, and that is, and hath been in the types themſelues: and a ſignified or prefigured fulfilling, which is the chiefe, principall, proper, ſound, true and perfect fulfilling of the types in trueth or ſubſtance.

But in theſe oracles ſome things are common to the type, and the ſubſtance of the type: and ſome things agree, either onely to the type or to the only ſubſtance of the type.

Thoſe things that are common to the type, and to the ſubſtance, are vnderſtood of both of them, and that either after the ſame maner, or diuerſly.

They that are vnderſtood after the ſame maner, are of two ſorts or kindes.

Of the firſt ſort are they, which are vnderſtood of both of them, that is, the type and the ſubſtance together, and are to be taken properly, or as they vſe to ſpeake, literally. As *Exod.* 12.45. Ye ſhall not breake a bone of it.

Of the later ſort are they which are taken, both of the type, and of the ſubſtance of the type together, yet by a trope, or (vſing the word in a large ſignification) figuratiuely, as *Pſal.* 118. The ſtone which the builders refuſed, is become the head of the corner.

Thoſe that are diuers waies vnderſtood of the

the type and substance of the type, are againe of two kindes.

Of one sort are they, which literally are taken of the type, but figuratiuely, or by proportion of the substance of the type, as 2. *Sam.* 7. 13. He shall build a house to my Name.

Of the other sort are they, which figuratiuely must be taken of the type, but literallie of the substance of the type, as *Psal.* 22. They pierced my hands and my feet. And againe, They diuided my garments amongst them.

Now there are found also some oracles, in which besides the common things, there are certaine speciall things that agree, either to the type alone, or to the substance of the type alone. Of this sort is 2. *Sam.* 7. 14. When he shall do wickedly, I will correct him with the rod of men, and the stripes of a man. Now this must bee vnderstood of the type alone, for it cannot agree to the substance of the type, that is, Christ. Againe *verse* 13. I wil establish the throne of his kingdome for euer. And this must bee vnderstood of the alone substance of the type, for it agreeth not to the type.

3. The foretelling of things to come is either a promise, or a *threatning*. Pag. 179.

The promise of God is a foretelling of good things to come, and such as shall be giuen

uen vnto vs.

And it is double, either conditionall or *ab-*
Pag. 177. *solute.*

The conditionall promise of God, is that which hath the condition annexed, that is to say, by which God promiseth, that hee will giue vs some good thing, if so bee wee shall perform the things he requireth at our hands, or if we shall satisfie the condition, which hee propoundeth to vs.

And this promise is either of the Law, or of
Pag. 176. the *Gospell.*

The promise of the Law, is a promise, which the Law propoundeth, hauing a condition of perfect obedience, as on our part to be performed, annexed vnto it.

For the Law precisely commandeth the condition to bee fulfilled, neither otherwise performeth it the promises, than as the condition shall be thorowly performed.

Therefore the perfect fulfilling of the condition commanded by the Law, should haue had a respect of merit, and should haue beene a cause of obtaining those rewards which the Law promiseth.

But the perfect fulfilling of the condition of the Law, neither was performed by men in their integritie, I meane Adam and Heuah, neither can be performed by men corrupted with

with sinne.

The promise of the Law, although it hath a condition adioined vnpossible to bee performed by a corrupted nature: notwithstanding it is not vnprofitable or idle: for it hath proper vses, and the same very good both in respect of the reprobate, and of the elect.

In the reprobate it hath these vses:

1. Because thereby they are taught, that it is not long of God, but that they also might be saued, if they would keepe the conditions. But if they cannot, that then they should know it to fall out through their owne fault, and not Gods: and therefore are made without excuse.

2. Because in it God testifieth, how vnworthy they are of his goodnesse: for who can deny, but that it is most equall and conuenient, that the Lord should doe good to them that worship him, and should exclude from the promises of good things the contemners of his maiestie?

But in the elect it hath these vses:

1. That they may bee brought to the knowledge of their miserie and weakenesse, and thorowlie vnderstanding the same, may get them to Christ, who alone hath most perfectly fulfilled the condition adioined to the Law, impossible indeed to bee performed by vs that

are

are corrupted, and in whom being receiued into grace, and hauing already obtained iustification, they might obtain the very same promises. *Rom.* 10. 4. *Gal.* 4. 4.

2 That they might bee prouoked to seeke and sue for aid of God, to call vpon him for his Spirit, by which they might bee directed into the right way, and indeuor through grace to fulfill the condition, which is impossible for them by nature.

The conditionall promise of the Gospell, is a promise made touching continuing and perfecting of saluation in vs, which the Gospell propoundeth, hauing annexed to it the condition of faith.

For the Gospell promiseth forgiuenesse of sinnes, righteousnesse and eternall life, yet to the beleeuers only.

The promise of the Gospel is vniuersall but to the beleeuers: for all which beleeue in Christ doe receiue forgiuenesse of sinnes and eternall life. *Acts* 10. 43. *Iohn* 3. 16.

But it doth not pertaine to the vnbeleeuers, as in regard of the efficacie of it, that is to say, it is not ratified to any, without faith come betweene.

The promise of the Gospell is free, that is to say, it doth freely and without all merit of ours promise eternall life:

Therefore

Therefore it is the foundation of that faith which bringeth saluation. *Rom.* 10.8.

Thus farre touching the conditionall promise. Now touching the absolute.

The absoulte promise of God, is that which hath no condition, and is simply ratified by it selfe, without the interuention or comming betweene, of any either preparation or action of ours.

The absolute promise of God, is concerning such things, as God by himselfe, or from without vs, and indeed altogether without vs, doth accomplish; or else performeth in vs, but yet without any action either of our vnderstanding, or consent of our will going before the same.

To the first sort belongeth the promise made concerning the sending of Christ for the saluation of the world, as also touching the increasing of Abrahams posteritie, like the sand of the sea: likewise, touching the not destroying of the earth any more by a floud. *Gen.* 9.11.

To the other kind pertaineth the promise of illuminating by the holy Ghost, such as are elect, which yet are in darknes, and of giuing them faith, and the true knowledge of God.

Of which ſort there is a promiſe, *Ierem.*31. *verſ.*33. I will put my law into their minde, and I will write it in their heart, and I will be their God, and they ſhall be my people. Alſo *Hoſ.* 2. 25. The people that was not mine I will call my people, and ſhe that was not beloued, I will call beloued. And of this ſort alſo are the promiſes that are made, touching the preparing of the wils, taking away the ſtonie hart, and of giuing a fleſhie heart. To be ſhort, all ſuch promiſes as promiſe the beginning of our conuerſion and ſaluation. For God worketh them in vs by and of himſelfe without vs, there going before no preparation of ours, or the performance of any condition, ſith that before God begin goodneſſe in vs, wee are not able to performe any good; and therefore this is worthily called the abſolute promiſe of the Goſpell.

Wherefore whatſoeuer God promiſeth with condition, that he performeth when the condition is fulfilled: but whatſoeuer he abſolutely promiſeth, that hee abſolutely performeth, and will performe; as the bringing of the people of Iſrael out of Egypt, the reſurrection of all the dead, &c.

Againe, the promiſe of God, is either ſpiri-
Pag. 179. tuall or *corporall*.

The ſpirituall promiſe it that, by which God

God foretelleth, that he will giue vs ſpirituall good things.

The corporall promiſe is that, by which God foretelleth that hee will giue vs bodily good things, ſo farre foorth as ſhall be expedient for our ſaluation.

And that muſt be vnderſtood, with the exception of correcton and the croſſe.

Beſides, this promiſe is either of the old, Teſtament or of the new.

There is one and the ſame ſubſtance of both of them, as in regard of eternall ſaluation, and they haue one foundation, to wit, Chriſt. 2. *Cor.* 1. 20.

Thus much concerning the promiſe: now concerning the threatning.

Threatning from God is a denouncing of euils to come, by which God ſheweth that he wil either chaſten his, or puniſh the wicked.

And this is conditionall or *abſolute.* Pag. 180.

The conditionall threatning is that, which hath annexed vnto it, the condition of repentance; which if it bee performed, the threatning is either taken away or deferred. And of this ſort was that, which was denounced by Ionas againſt the Niniuites, and by Iſaiah to Ezechias.

The abſolute threating is that, which ſimplie denounceth the definitiue ſentence of God. Such was the threatning of God, deliuered by Nathan to Dauid. 2. *Sam.* 12. 14. This ſonne that is borne vnto thee ſhall certainly die: for though he gaue vnto Dauid inſtructions touching repentance, yet God was pleaſed to accompliſh the threatning.

Againe, threatning is either ſpirituall or bodily.

Spirituall threatning is that whereby God doth denounce, that hee will ſend ſpirituall euils.

Bodily threatning, is that whereby God doth denounce, that he will ſend bodily euils.

Of Gods threatning there are theſe vſes.

1. That ſinners, if they be not mooued by threats, but obſtinately goe on in their ſins ſhould learne in their calamitie, to accuſe their owne naughtineſſe and to deteſt it, rather than to accuſe God of vniuſt ſeueritie.

2. That if they haue not put off fitneſſe to learne, being taken in the loathſomneſſe of their ſinnes, they might returne to the right way, and by repentance preuent the euils which God hath threatned againſt them.

Hitherto concerning the manifeſtation of God: now concerning his calling.

Calling, is a worke of Gods ſpeciall prouidence,

uidence, whereby God doth call men to some certaine end, *Matth.*22.9. 1. *Cor.*1.9. 1.*Tim.*2.4.

And that calling is either to Christ, or to *some office.* Pag.183.

The calling to Christ, is that calling wherby God doth inuite vs to Christ, that by him we might obtaine eternall life.

And it is performed in the time that God hath appointed: therefore some are called sooner, other more late; some in the morning, some at the third houre, &c. *Matth.*20.

And that calling is twofold, either *inward* Pag.182. or outward.

The outward calling, is a calling which is done by the Ministers of Gods word.

That is generall, and is common to good and euill, *Matth.*22.9.10.

And that is twofold, effectuall or vneffectuall, *Matth.*22.2.

The effectuall calling belongeth to the elect, in whose hearts the word preached doth abide, with the inward effect of grace.

The vneffectuall calling, belongeth to the reprobate, in whose hearts the word of God either findeth no abode, or else vanisheth away; so that it is become to them the sauour of death, and a matter of more grieuous condemnation.

Thus much concerning the outward calling: now concerning the inward.

The calling that is inward, is a calling which is wrought within in the hart by the holy ſpirit, by whom the Father draweth vs, and giueth vs to his Sonne. *Iohn* 6.37.44. and 17.11. 2. *Tim.* 1.9.

This calling is ſpeciall of the elect, and that according to the purpoſe of election. *Rom.* 8. 28. 30.

Concerning a double calling, ſee *Auguſt. tom.* 2. *epiſt.* 106. alſo *tom.* 7. *lib.* 1. *de Prædeſtinat. ſanctor. cap.* 16. 17. alſo *lib.* 2. *De bono perſeuerant. cap.* 13. Likewiſe *Retract. lib.* 1. *cap.* 23.

Againe, calling to Chriſt, is both of the Iewes, and alſo of the Gentiles.

The calling of the Gentiles is that myſtery which in former times was kept cloſe, but now is made manifeſt, and declared by the writings of the Prophets, by the commandement of the eternall God to the obedience of the faith among all Gentiles. *Rom.* 16.25. 26. that they alſo might be fellow-heires of the ſame bodie, and partakers with vs of the promiſe of eternal life in Chriſt, through the Goſpell. *Epheſ.* 3.5.6. and 2. 11. 12. 13. *Coloſ.* 1. 12.

12.13.26.27. *Rom.* 16.25.26. 2.*Tim.*1.9.10. 1.*Pet.*2.9.10.

The principall efficient cause thereof is God. *Act.*2.39.

The occasion was the obstinacie and hard heartednesse of the Iewes. *Isa.*2.2. *Act.*13. 45.&c.and 28.23.&c.

It was promised and foretold. *Gen.* 22.18. *Isai.*2.2. and almost euery where in the Law, Prophets and Psalmes. *Mat.*8.11.and 21.43.

It was to be performed in the last times. *Isai* 2.2. that is to say, when the Messias was exhibited and the Gospell manifested.

Hitherto concerning our calling to Christ: now concerning our calling to some office.

The calling to some office, is that whereby some person is separated, and that from God to some office. *Rom.*1.1. It is also called chusing to some office: as Saul was elected to the Kingly office: Iudas Iscariot to the Apostleship.

Thus farre concerning calling: now concerning the couenant betweene God and men.

The couenant betweene God and men is a compact which God hath freely made with

men, in which God promiſeth to men ſome good, and bindeth them againe, that they performe thoſe things which he commandeth or requireth of them.

There are two parts of that couenant: a promiſe of ſome good thing, as on Gods behalfe; and the *vndertaking of a dutie*, on mans part.

Pag. 281.

For God doth freely promiſe vnto vs ſome good thing: and againe doth require at our hands, that we ſhould by promiſe vndertake to performe a dutie to him.

Now this couenant is either ſpirituall *or bodily*.

Pag. 283.

The ſpirituall couenant, is that in which God promiſeth vnto men, ſpirituall good things, namely immortalitie and eternall life.

And that is twofold, the couenant of works, or the *couenant of grace*.

Pag. 285.

The couenant of works, is that, in which God promiſeth euerlaſting life vnto a man that in all reſpects performeth perfect obedience to the law of works, adding thereunto the threatning of eternall death if hee ſhall not performe perfect obedience.

God made this couenant in the beginning with the firſt men Adam and Heuah, whileſt they were in the ſtate of their firſt integritie, *Gen.*2.17.

Man

Man, euen anon after his creation fell from this couenant through disobedience, and so became a couenant breaker and a lier.

And he became subiect to both kindes of death, as well the spirituail as the bodily.

The couenant with Moses is the couenant of workes.

The same couenant did God repeat and make againe by Moses with the people of Israel, *Exod.* 19. 5. *Deutr.* 5.2. 1. *King.* 8. 21. *Hebr.* 8. 9. and that chiefely for foure causes.

1. That God by this repeating of it might stir vp men to performe obedience.
2. That euerie mouth might be stopped, and all the world might be made subiect to the condemnation of God for not performing perfect obedience. *Rom.* 3. 19.
3. That hee might manifest the sinne and naughtinesse thereof. *Rom.* 3. 19. 20. and 7. 7. 8. 9. 10. 11.
4. That he might thrust vs forward to seeke to be restored in the couenant of grace. *Gal.* 3. 22. and 5. 23.

And yet neither did the Israelites persist in the couenant repeated & renewed with them. *Heb.* 8. 9.

Thus much concerning the couenant of works: now concerning the couenant of grace.

The

Of the couenant of grace.

The couenant of grace is that, in which God promiseth vnto vs, that he will freely become our God, for our only Mediatours sake Iesus Christ, and we againe are bound by it to become Gods people.

The couenant of grace, is also called the testament, because by the meanes of the death of the Testatour Christ, and it comming betweene, this reconciliation and atonement is made and ratified, *Heb.* 9. 16. 17. Christ purchased reconciliation betweene his heauenly Father and vs, by his death, and therewithall left it vnto vs no otherwise than parents dying doe leaue their goods to their children.

The points or articles of the couenant are two: one on the behalfe of God, the other as on our part.

On Gods behalfe it is a free promise, by which God promiseth vs, that hee will become our God, and that without all merit and desert of ours, euen for Christ our Lords sake only.

The promise is very short, as in respect of words, but very large in sense.

For vnder this there are contained all the promises that euery where are sparsed in the holy Scriptures, touching blessednesse, whether the same be temporarie or eternall.

Where-

Wherefore whereſoeuer God ſaith, that hee will become our God, it is as much, as if he ſhould ſay, he would be our chiefeſt good, or elſe that he will not onely doe vs good in this life, but alſo make vs bleſſed for euer and euer.

Whereupon it followeth, that the good things which God promiſeth to them that are in couenant with him, are of two ſorts, that is to ſay, principall or chiefe, and acceſſorie or depending thereupon.

Theſe are the principal benefits which appertaine to heauenly and eternall life, and are purchaſed vnto vs by Chriſt, and are promiſed in the Goſpell.

And they are the giuing of the holy Ghoſt, our [1] *communion* and fellowſhip with Chriſt, the *preſeruation* of vs in that fellowſhip, and the *giuing* of vs eternall life. [1] Pag. 186. 189. Pag. 260.

The giuing of the holy Spirit, is a benefit of God; by which he giueth vs his holy Spirit, who maketh vs partakers of Chriſt, and of all his benefits. *Of the giuing of the holy Spirit.*

Of the knowledge of the holy Spirit, there be two parts, the firſt concerning the perſon of the holy Spirit; the ſecond concerning his *office.* Pag. 188.

If we conſider his perſon, he is true God, hauing his being from before all times, and one

one in essence with the Father and the Sonne. *Act.*5.3.4. *Gen.*1.2.*Mat.*28.19. *Mar.*16.15.

But the office of the holy Spirit is this, that by him the Father and the Sonne doe shew foorth their power, and execute the decrees of their will, in creating, sustaining, and mooving all things, but chiefly in mooving the hearts of those that heare Gods word, and in enduing them with saving faith, by which they are brought into communion and fellowship with Christ.

Saving faith, or faith that bringeth salvation, is an assured knowledge of the mercifull good will of God towards the elect, founded and grounded vpon the truth of the free promise in Christ, to which euery one of the elect doth stedfastly for his part consent, and certainly trusteth, that Christ was giuen, not vnto others onely, but to himselfe also, and that with him there is giuen vnto vs forgiuenesse of our sinnes, euerlasting righteousnesse, and eternall life, and that freely, of Gods owne mercie, for the merit of our Saviour Christ alone.

Thus farre concerning the giuing of the Holie Spirit: now concerning our communion with Christ.

Our

Our communion with Christ, is the benefit of God, whileſt he maketh the beleeuers partakers of Christ himſelfe and the good things which are in him, that ſo he might powerfully worke in them eternall life. *Ioh.* 3. 16. *Rom.* 8. 32. *Heb.* 3. 14. *Of our communion with Christ.*

That is alſo called our ioyning, vnion and knitting together with Christ, our ingrafting into Christ, the eating of Chriſtes fleſh, the drinking of Chriſtes bloud, the bringing of vs vnder one head, ioyning into one bodie, vnder one head, to wit, Christ, *Eph.* 1. 10. our waſhing in the blood of Christ, the quickning of vs, the raiſing of vs from the dead, the placing of vs in heauen together with Christ. *Ephe.* 2. 5. 6.

Now the communion of all Saints with Christ, is one and the ſelfe ſame, that is to ſay, only ſpiritual. There is not a bodily entrance, and remaining of Christ within the bodies of the Saints: neither doth Christ dwell ſpiritually in ſome, and bodily in other ſome: but in all beleeuers ſpiritually only. And that is done by the holy ſpirit, who notwithſtanding doth truly ioyne and knit together by faith, all the godly and faithfull with the fleſh of Christ, although it be lifted vp and remaine in heauen. 1. *Cor.* 12. 13. By one ſpirit we all are baptized into one body, and all we drinke

one

one drinke into one ſpirit. For one and the ſelfe ſame ſpirit, worketh that in all Baptiſmes, in all the holy Suppers, that we might be one with Chriſt, and ioyned ſpiritually to him, *Eph.*3.13. He dwelleth in our hearts by faith. *Epheſ.* 4.4. One body and one ſpirit. 1.*Iohn* 4.13. By this we know that he dwelleth in vs, and we in him, becauſe he giueth vs of his Spirit. *Rom.*8.11. If the Spirit of him which raiſed Ieſus from the dead dwel in you, he that raiſed vp Ieſus from the dead, ſhall alſo quicken your mortall bodies by his Spirit that dwelleth in you.

Ireneus booke 3. chap. 19. As one lumpe and one loafe cannot be made of dry wheat, without moiſture: ſo neither can wee being many be made one in Chriſt without the water which is from heauen.

And it belongeth to all the elect and beleeuers onely, euen from the beginning to the end of the world. 1.*Iohn* 3.24. and 1. *Iohn*4 13.*Iohn* 14.23.and 15.1.2.3.4.5.6.

Our Communion with Chriſt conſiſteth partly in our vniting with him, and partly in
Pag. 191. the *participation* of thoſe ſauing benefites which Chriſt beſtoweth vpon them that are ingrafted into him by the holy Ghoſt and faith.

Our vnion or vniting with Chriſt, is not
bodily

bodily existing of Christ within our bodies, but altogether a spirituall coniunction of the whole Church, as it were of the bodie with Christ the head, by one holy spirit dwelling in the head and in the members, and making the members conformable to the head. *Iohn* 15.5. 1. *Cor.* 12.13.

And we are vnited to Christ according to both his natures, diuine and humane.

According to the diuine nature, because he by his Godhead dwelleth graciously in vs, and maketh vs conformable to himselfe. 2. *Pet.* 1.4. *Iohn* 14.23.

According to the humane nature, because hee maketh our nature conformable to his humane nature in the participation of nature, spirit, afflictions and glorie. *Heb.* 2.14. *Ephes.* 5.30. 1. *Cor.* 6.17. 1. *Iohn* 3.24. and 4.13. *Rom.* 8.17. *Heb.* 13. 12.13. 1. *Peter* 4. 13. *Phil.* 3.10. 2. *Cor.* 1.5. *Rom.* 8.30. and *Rom.* 8.17.18. *Phil.* 3.21. *Reuel.* 2.26.27. 1. *Cor.* 15.49.

And these are the benefits which Christ vouchsafeth vnto them, that by the holie Ghost and faith are vnited to him: that is, [1] *Iustification*, and [2] *regeneration*, [3] *adoption*, and the [4] *freedome* of the sonnes of God.

[1] Pag. 236.
[2] Pag. 236.
[3] Pag. 253.
[4] Pag. 254.

Our free iustification before God, is a benefit of God, by which God hath in his sonne

ſonne Ieſus Chriſt our Sauiour receiued vs into fauour, and doth for his ſake account vs iuſt and righteous. *Epheſ.*1.6.

Now euen God himſelfe doth iuſtifie vs. *Rom.*8.33. By God I meane, the Father, the Sonne, and the holy Ghoſt.

The Sonne iuſtifieth vs by the vertue of the Godhead, and the merit of his manhood.

And this hee doth freely, euen of his owne grace, that is to ſay, of his Fatherly good will and mercie towards vs. *Rom.*3.24. *Eph.*2.8. *Tit.*3.5.7.

And not by the good works which we haue done: which both the expreſſe teſtimonies and texts of holy Scripture do confirme vnto
Pag. 193. vs, and *other* arguments alſo taken from the Scripture.

Teſtimonies and texts are, *Rom.*3.20. By the works of the law no fleſh ſhall be iuſtified in his ſight: And *verſ.*28. Therefore we conclude, that a man is iuſtified by faith without the works of the law. *Galat.*2.16. Knowing that a man is not iuſtified by the workes of the law, but by the faith of Ieſus Chriſt. We alſo haue beleeued in Ieſus Chriſt that wee might be iuſtified by the faith of Chriſt, and not of the works of the law, becauſe that no fleſh ſhall be iuſtified by the workes of the law. *Epheſ.*2.8.9. Yee are ſaued by grace, through

through faith, (and this is not of your ſelues, it is Gods gift) not of works, leſt any man ſhould boaſt. *Tit.* 3. 5. Not by the works of righteouſneſſe, which we haue done, but of his owne mercy he ſaued vs.

Other Arguments by which this is prooued, that we are not iuſtified by our works, are theſe.

1. Becauſe we haue all ſinned. And this argument Paul vſeth, *Rom.* 3. from the 9. verſe vnto the 24. where hee concludeth it thus: Therefore by the works of the law no fleſh ſhall be iuſtified in his ſight. For by the law is the knowledge of ſinne, for all haue ſinned, and are deſtitute of the glory of God.

2. Becauſe wee are no longer vnder the curſe of the law, but Chriſt hath redeemed vs from it: and this argument Paul vſeth, *Gal.* 3. 10. 13.

3. Becauſe we liue by faith: So Paul reaſoneth, *Gal.* 3. 11. None by the law is iuſtified before God. And this is manifeſt, becauſe the iuſt ſhall liue by faith.

4. Becauſe if wee were iuſtified by our works, many abſurdities would inſue thereupon.

1. Our faith ſhould be vaine, and the promiſe without effect: which abſurditie the Apoſtle gathereth, *Rom.* 4. 14. If they which

are of the Law be heires, faith is made void, and the promiſe of none effect. And *Galat.* 3. 18. If the inheritance be of the law, then is it not now of promiſe.

2. Chriſt ſhould haue died to no purpoſe. And that abſurditie Paul gathereth, *Galath.* 2. 21. If righteouſneſſe be by the law, then Chriſt died without a cauſe.

3. Wee ſhould be ſtill vnder the curſe of the law. For ſo the Apoſtle gathereth, *Galat.* 3. 10. So many as are of the works of the law, are vnder the curſe, for it is written: Curſed is euerie one that abideth not in all things that are written in the booke of the law, to doe them.

4. We ſhould haue occaſion and matter of reioicing: But Paul *Epheſ.* 2. 9. expreſſely ſaith, that wee are not ſaued by works, leſt any ſhould glory or reioice.

Wherefore wee are not iuſtified by our owne good works, or for our merits, or our owne ſatisfaction and righteouſneſſe.

Neither are there any works of man that prepare to iuſtification. For the Gentiles which followed not righteouſnes, apprehended righteouſneſſe. *Rom.* 9. 30. They that did not follow righteouſneſſe, they verily prepared not themſelues to attaine the ſame.

But the cauſe by and for which wee are iuſtified,

iuſtified, is iuſtice. For it is certaine that wee are iuſtified before God through righteouſnes. For to be taken or accounted to be righteous without righteouſnes, were as much as if a man ſhould be deemed learned without learning, or wiſe without wiſedome.

Now the righteouſneſſe by which we are iuſtified before God, is the obedience of Ieſus Chriſt, by which hee moſt perfectly ſatisfied the whole law of God for vs. *Ro.*5.19.*Phil.*2.8.*Matth.*3.15. & 5.17. *Rom.*10.4.*Gal.*4.4.5.

For iuſtice or righteouſneſſe is the fulfilling of the law.

For we muſt be iuſtified by the fulfilling of the law, be it our owne, or that which ſome other hath done for vs.

But it is not by our owne fulfilling of it, becauſe it is impoſſible for vs in this life, to fulfil the law of God.

Therefore it muſt bee by anothers, euen Chriſts, who hath fulfilled it for vs.

Whereupon alſo it followeth, that euen the righteouſneſſe, which is manifeſted in the Goſpell, is the fulfilling of the law, which Chriſt wrought for vs, and is of grace from God imputed to vs, euen as if we had done it our ſelues, and that it were our owne. *Rom.*10.4. Chriſt is the end of the law for righteouſneſſe, to euery one that beleeueth.

For the Law is not abolished by the Gospell, but established rather. *Rom.* 3. 31.

Now this imputed righteousnesse is but one only in number, as we say, yet the parts of it are two, that is, most perfect obedience to the commandements of the Law, and *a voluntary* paiment of the punishment for our disobedience. Pag 197.

This most perfect obedience of the commandements of the Law, is the first part of the righteousnesse that is imputed vnto vs, which is a most full and exact conformitie of Christs humane nature, and of the actions of it, with the will of God manifested in the commandements of the Law.

And of this most perfect obedience of the commandements there are two members, that is, innocencie and holinesse, *Heb.* 7. 26.

The innocency of Christ, is freedome from all touch of sinne, both originall and actuall, for Christ had no sinne, neither did he any sinne: he was not conceiued and borne in sinne, as all the rest of Adams posteritie are conceiued and borne in sinne: neither did he afterwards sin in the whole course of his life, either by deed, or word, or will, or thought, no not so much as in any wicked concupiscence against the Law. *Ioh.* 8. 46. 2. *Cor.* 5. 21. 1. *Pet.* 1. 19. and 2. 22. 23. *Heb.* 4. 17.

The

The holinesse of Christ, is that integritie and purity which Christ had from the verie first moment of his conception, and kept also in al his thoughts, words, and deeds, yea euen in his desires, and that thorowout his whole life, euen vnto his last end in the death of the crosse. For in holinesse was he conceiued and borne. *Matt.* 1.20. *Luke* 1.35. and he passed and spent his whole life in most perfect holines, so that it did most exactly agree with Gods law. *Act.* 3.14. and 4.27.30. *Dan.* 9.24. 1. *Ioh.* 2.20. *Reu.* 3.7. *Act.* 2.27. and 13.35.

Thus much touching the first part of righteousnesse imputed vnto vs.

The voluntarie paiment of the punishment for our disobedience, is the second part of the righteousnes that is imputed vnto vs, and is the whole humiliation of Christ, from the beginning of his conception, euen to his glorification, that is to say, the taking of the forme of a seruant, or of base flesh, and like vnto flesh subiect to sinne, and the induring of seruitude, penurie, ignominie, and manifolde infirmities, yea of most greeuous sorrowes of soule and bodie, of the curse in the crosse, of shedding his blood, and to be short, of verie death it selfe, *Phil.* 2.7.8. *Rom.*

8.3.2.*Cor.*8.2.*Mat.*8.20.and 10.25. and 12. 24. *Isai* 53.*Matt.*26.and 27.*Gal.*3.13.

Of these two parts consisteth that intire and perfect righteousnesse, which from God is imputed to vs miserable sinners.

See for this *Henric Bullinger, Decad.*3.*Ser.* 8.and *Iustinus Martyr, in exposit.fidei, pa.*299. *Edit.Comel. Cyrillus* also *lib.*11.*in Ioh.* ca.25. *tom.*3.*lib.de rect.fid.ad reginas. Bernar. Serm. ad milites templi cap.*11. *Theodor. Serm.*10. *de curat. Græcar. affect. pag.*148. *edit. Comelin. Caluinus lib.*3.*Institut.cap.*17.*sect.*8. and 10.and *cap.*10.*sect.*23.*Guilielm.Whitak. cont. Edmund. Campian. pag.* 164. *edit. Rupell. & contra Duræum lib.*8.*pag.* 570. *Iohn Fox* English man,*tom.* 3.of the points of Iesuitical doctrine,*pag.*1001. *edit. Rupell. Oecolampadius Demeg.*3. *in Iohn. Caluin.in Comment.Gal.*4. vers.4. *Bulling. Compend. Christian.religion. lib.*4.*cap.*15.*& lib.*5.*cap.*4.

For not onely the voluntarie paiment of the punishment for our disobedience, but also the most perfect fulfilling of the Commandements of the Law, is imputed vnto vs for righteousnesse: or (which is all one with the former)the whole, entire, and perfect righteousnes of Christs humane nature, yea indeed the whole fulfilling of the whole Law is imputed vnto vs.

And

And this appeareth by these arguments:

1. Because through Christes obedience we are made righteous. *Rom.* 5. 19. And that doubtlesse by the whole & entire obedience of the whole law, and not by one part onely of it, or by a maimed, mangled, rent, and imperfect obedience, of some part of the law. For as not some part of Adams disobedience but all Adams disobedience, by which hee transgressed the law, is imputed to vs: so againe, not some part of obedience, but all Christs obedience, by which hee most perfectly fulfilled the whole law, is imputed vnto vs. Moreouer, looke by the disobedience of what law, we are made sinners, by the obedience of the same law, we must be made righteous. But by the disobedience of the law which was giuen vnto vs, we are made or become sinners, therefore also by the obedience of the law which was giuen vnto vs, & which Christ hath fulfilled for vs, must we be made righteous. For who would say, that we might become righteous by the obedience of that law, which neither was giuen vnto vs, nor fulfilled for vs?

2. Because Christ is the end of the law for righteousnesse, to euerie one that beleeueth, *Rom.* 10 4. where the very text sheweth, that the Apostle speaketh principally of the mo-

rall Law. Now hee is the end of the whole Law, and not of one part of it onely, for he is the moſt perfect and abſolute end. Chriſt hath moſt perfectly fulfilled the whole Law, that whoſoeuer beleeueth in him might haue righteouſneſſe imputed vnto him, euen as though he himſelfe had moſt perfectly fulfilled the whole Law. And therefore the latter Heluetian Confeſſion cap. 12. ſaith: Chriſt is the perfection of the Law, and our fulfilling of it for vs: who as he hath taken away the curſe of the Law, whileſt he was made an execration or a curſe for vs: ſo through faith he communicateth vnto vs his fulfilling of it, and his righteouſneſſe and obedience is imputed vnto vs.

3. Becauſe Chriſt was made ſubiect to the Law, that he might redeeme them that were ſubiect to the Law. *Galath.* 4.4. Doubtleſſe hee was made ſubiect to the whole Law, that he might deliuer vs from the ſubiection, and that moſt ſtrait exacting of perfect obedience demanded therein. Who would ſay that Chriſt was on our behalfe and in our ſtead made ſubiect, but to one part of the Law onely? And that Paul in this place ſpeaketh of the precepts of the Law, and not of the curſe of the Law (which hee had treated of in the third chapter) it is euident by his

his verie purpoſe and drift, becauſe there he confuteth them that endeuoured to perſwade the Galathians that they muſt be iuſtified and ſaued, by the obſeruation and keeping of the Law.

4. Becauſe Chriſt being become a pledge or ſuretie, for vs that were fallen and corrupted, paid not onely a part of our debt, but the whole debt and all our debt, which the Law after our fall demanded of vs. For it agreeth with equity, that the pledge or ſurety ſhould fully pay all that which he ought, for whom he made himſelfe ſurety or pledge. But all we and that euen after our fall, did owe vnto the Law, both moſt entire obedience, & alſo puniſhment for diſobedience, inſomuch as the Law euen after our fal doth demand a double debt at our hands, namely the debt of moſt perfect obedience to the commandements, & of puniſhment for diſobedience. The Law requireth of vs, and that euen after our fall, moſt perfect obedience of the Commandements, that is to ſay; the Law bindeth vs, that euen from the very firſt moment of our conception, thorowout our whole life, we ſhould be voide of all ſinne, and on the other ſide furniſhed with entire holineſſe; yea that we ſhould be pure and cleane from originall and actuall ſinne, and made conformable in all things,

things, to the will of God declared by his commandements. For first euen after the fall, the law requireth of vs, the most perfect loue of God, and of our neighbour, as is manifest by Christs answer, touching the great Commandement in the law, *Mat.*22.37. After the fall, he requireth of vs, that we haue no other gods, &c. Therefore also after the fall, the law was giuen vnto vs. For God hath not lost his right and authoritie, to demand of men due obedience to his law, (as together with other sound and right beleeuing teachers, *Zacharias Vrsinus* prooueth in *volum. tract. Theolog. de liber. arbit. pag.* 251. published *anno* 1584.) neither is our bond for the performance of the law good, by reason of our weaknes, or want of power. *Rom.*8.3.7. Nay (as the same *Vrsinus* in the place alreadie cited saith) God dealeth not vniustly or vnwisely, when he commandeth vs impossible things: but they rather are iniurious against God, and very fooles, that accuse God of iniustice, if he now demand of vs such things as by our fault are become impossible, and yet wee doe no lesse owe the same now, then in former times. Secondly the law, and that euen after the fall also, subiecteth vnto the curse euery one, who abideth not in all things that are written in the law, that he may doe them.

them. To which malediction and curse, wee should be vniustly subiected, if after the fall we were not bound to performe most perfect obedience to the law. For the punishment of the law, cannot belong to him whom the law bindeth not to the obedience of it. And thus much touching the debt of most perfect obedience. Now the law demandeth punishment of vs, both for that first disobedience of Adam, which is imputed vnto vs, no otherwise than as if we our selues had committed the same, because wee were in the loines of Adam, as of our head, and also for our owne peculiar and personall disobedience, which clingeth and cleaueth to our owne persons, whilest we are not conformed to Gods commandements, but are conceiued and borne in originall corruption, and besides haue increased our debt by our actual sinnes.

5. Because Christ was not a debtor to the law for himselfe, neither in regard of his diuine, nor in regard of his humane nature. Not in regard of his diuine, because God gaue the law not to himselfe but to man: nor in regard of his humane, both because in respect thereof, he is the end of the law, and also because no vse of the law belongeth to Christs humane nature, neither was it needfull that in respect

reſpect thereof Chriſt ſhould deſerue any thing for himſelfe, according vnto which he had (and that from the verie moment of his conception) that which farre exceedeth all goodneſſe, which can fall into a created nature, and from which floweth all the felicitie both of the nature aſſumed, and of vs alſo, I meane the perſonall vnion, with the eternall ſonne of God. Neither ſhould it ſo much haue beene declared and ſet out in the Scripture, and namely *Galat.* 4.4. that he was made ſubiect to the Law, if for himſelfe he had beene a debter thereto: for generally that is true, that whatſoeuer a man doth of debt or dutie, deſerueth no reward, *Luke* 17.7.8.9.10. If then hee were not for himſelfe a debter to the Law, then verily for vs was he, for whom he was borne, and to whom he was giuen.

6. Becauſe that ſo many of vs as are iuſtified by Chriſt, are deliuered, not onely from the curſe of the law, but alſo from that moſt ſtrait exacting of moſt perfect obedience, which is one degree of the libertie of the ſonnes of God. Wherefore Chriſt not onely vnderwent the curſe of the Law for vs, but alſo performed that moſt abſolute obedience in all reſpects which was due to all the commandements, and was demanded of vs before we can be made righteous in Chriſt: for as the

the threatnings of the Law can not be fulfilled, but by bearing and ſuffering the curſe: ſo the commandements of the Law can not otherwiſe be performed, but by doing them.

7. Becauſe ſuch as truely beleeue, are receiued into grace, not for the beginning of obedience in them, but becauſe the perfect obedience of Chriſt is imputed vnto them, as in the late cited place *Vrſinus* ſpeaketh, *pag.257.*

8. Becauſe wee muſt bee pefect in Gods ſight, and that in all the degrees of true and entire righteouſneſſe, *Epheſ.*5.27. But ſo perfect we cannot be but in Chriſt, *Coloſ.*2.20. whoſe true and entire righteouſneſſe in euerie reſpect is imputed vnto vs; which thing alſo *Vrſinus* conſenting with others, propoundeth in the place before alleaged: for thus he writeth: The repentant perſons are perfect in the ſight of God, not onely in the parts of true pietie, all which are begunne in them; but alſo in the degrees of the true and entire righteouſneſſe of Chriſt imputed vnto them, as is ſaid, *Coloſ.*2.10. In him yee are complet and perfect.

9. Becauſe that we that are to appeere before the iudgement of God, muſt either haue perfect conformitie with Chriſt, and therefore alſo with the Law, with which Chriſt is confor-

conformable; or elſe aſſured damnation remaineth for vs. For Chriſt cannot (as *Vrſinus* teacheth in the ſame place) in his iudgement, repell or refuſe ſuch as are perfectly conformed vnto his image; as on the other ſide hee cannot admit any ſuch, as are not perfectly conformed thereto, *Mat.*5. 17.18. 19. whereupon it followeth, either that our obedience and conformitie with him (as in the ſame place *Vrſinus* addeth) muſt be perfect, as in this life it is not: or elſe that his perfect ſatisfaction muſt bee imputed to vs. And ſo hee cannot repell or refuſe vs, being become conformable vnto him, not in our ſelues, but hauing in him perfect conformitie with him, as it is ſaid, By one mans obedience many are made righteous.

10. Becauſe that righteouſneſſe which by Chriſt is brought vnto vs, muſt be more excellent and more perfect alſo, then that which Adam had before his fall. For Chriſt did not onely profit as much, as Adam hurt or hindered, but far much more. Whereupon it followeth, either that that conformitie of ours with the commandements of the law, and which as in Chriſts humanitie is perfect, or that the righteouſneſſe which Chriſt hath brought vnto vs, is not more excellent then Adams righteouſnes before the fal. For Adam before

before the fall, could not be accounted or taken for a ſinner: & yet he had not that righteouſnes, which the law requireth. For Moſes deſcribeth the righteouſneſſe which is of the law, that he which performeth and continueth in the things thereof ſhall liue by them. *Rom.* 10.5. *Leuit.* 18.5. *Ezech.* 20.11. *Galath.* 3.12. But Adam performed not thoſe things, which the law requireth. Beſides the law demandeth not onely a begun righteouſneſſe, but alſo a conſtant, an immutable, and ſempiternall righteouſnes. But ſuch a righteouſnes Adam had not: and therefore it followeth, hee had not the righteouſneſſe of the law. Wherefore if ours bee a voluntarie paiment and ſatisfaction of the puniſhment due to our ſinnes, through imputation onely, ſo as we are no more in Gods iudgement accounted for ſinners, and yet we haue not imputed vnto vs that moſt perfect accompliſhment of the commandements of the law, then Adams righteouſneſſe before the fall, was better and more excellent, then that which Chriſt hath brought vnto vs. For Adam before the fall, not onely could not be accounted for a ſinner in the iudgement of God, but alſo had no ſinne dwelling in his fleſh: whereas wee, though we be iuſtified, haue. Adam ſo long as he continued ſound and vpright, did no ſin:

but

but we, though we be iuſtified do againe and againe commit many euils. Adam whileſt he was vpright, did not conflict or fight with any terrors of conſcience, ſickneſſes of the bodie, and other miſeries: but we though we bee iuſtified, muſt needes tugge and wreſtle with them. Therefore either Chriſts conformitie with the precepts of the Law, muſt by imputation be made ours: or elſe Adam being in the ſtate of integritie and vprightneſſe, had a better and more perfect righteouſneſſe then that righteouſneſſe is, which Chriſt hath brought vnto vs, and wrought for vs.

11. Becauſe, ſome or any portion of righteouſneſſe could not pacifie conſciences, but they muſt needs tremble continually, vnleſſe they were ſtedfaſtly perſwaded and aſſured, that the righteouſneſſe of the Law were imputed to them.

12. Becauſe, if Adams offence be imputed to vs, and that vnto death alſo, much more Chriſts innocencie and holineſſe, muſt be imputed to vs vnto life; becauſe it is more fitting for God to ſaue then to puniſh, as *Chryſoſtome* ſpeaketh, *hom.* 9. vpon *Rom.* 5. For (euen as *Chryſoſtome* in the ſame place ſaith) it ſeemeth not very reaſonable, that one ſhould bee puniſhed for another; but that one ſhould be ſaued for another, that is much more

more both conuenient & agreeable. Wherefore if that bee done, then this much more. And it is woorthie to bee marked, which he saith in the same place, when the Iew shall say vnto thee, How is the world saued by one Christ doing well? thou maiest say vnto him, How is the world damned by one Adam being disobedient?

13. Because wee had not onely need of a medicine, that might bee fit and sufficient for the wound, but also of soundnesse, comelinesse, beautie, glorie and dignitie, which might farre exceed our nature.

14. Because, that it, by which Christ hath reconciled the heauenly Father vnto vs, is imputed vnto vs for righteousnesse. Furthermore by his passion or death (as it is expressed in the last Heluetian Confession *cap.* 11.) as also by all things, which euen from his cõming into, or taking vpon him flesh, he did & suffered for our sake, our Lord hath reconciled the heauenly Father to all the faithfull, he hath done awaie sinne, hee hath disarmed death, and hath broken in peeces condemnation and hell; for he is our righteousnesse, life, and resurrection: yea the fulnesse & perfection of all the faithfull, and most abundant saluation, and sufficiencie to them. For thus saith the Apostle; So it pleased the Father that

in him ſhould all fulneſſe dwell, and in him yee are compleat. *Col.* 1. and 2. *chap.*

Hitherto we haue declared what that righteouſneſſe is, by which we are iuſtified before God: now it followeth to declare what that righteouſneſſe is not.

1. Therefore that iuſtice or righteouſneſſe, is not a vertue in God, which according to euerie mans woorthineſſe, he diſtributeth to euerie ſingular man, as the Ieſuits will haue it, in the Colon Cenſure, *fol.* 186.

2. Nor an equall proportion of merits, to the rewards, as *Fran. Alphonſus* teacheth vpon the fourth to the *Philip. pag.* 34.

3. Neither yet the ſtate of the minde, founded and grounded vpon Gods law, and in ſhew expreſſing the conſtancie of diuine vertue, as *Hieronymus Oſorius* of Portugall thought, *lib.* 5. *De iuſtit. cæleſti, cap.* 4.

4. Nor a virtue inherent in vs by God powred into vs through Chriſts merit: whereupon men are bound to beleeue, that they being iuſtified want nothing, but that they may be deemed (and that euen fully by theſe workes, which are performed in God) both to haue according to the ſtate and condition of this life ſatisfied Gods law, and alſo to haue

indeed

indeed merited eternall saluation, which also they shall in good time obtaine; yet with this condition, that they depart hence in grace: which point was concluded in the Councell of *Trent. Sess. 6. cap. 16.*

5. Neither is it the essentiall righteousnesse of the Godhead of Christ dwelling in vs, as *Osiander* would haue it.

6. Neither is it an inward nature of true religion, and a sufferable qualitie, by the Spirit of God infused into man, and dwelling in his heart, as *Claudius Albertus Triunurianus* would haue it, in his Apodicticall orations which hee made for the Catholike, Apostolicke, Roman faith.

7. Neither the good works which Christ doth in vs, being ioyned with those which Christ in his owne person performed for vs, as *Antonius Lescalleas* erroneously confounded these together. For euen those verilie which Christ performed in his owne person, do iustify vs before God, and not those which he worketh in vs.

8. Neither the good works, or the works of the Law, by which we may fulfill the Law of God, as commonly Papists, Anabaptists, Samosatenians, and Arrians hold: because there is none of vs, who can in this life fulfill Gods Law.

9. Neither is it the forgiueneſſe of ſinnes, if a man ſhould ſpeake properly.

1. Becauſe remiſſion and forgiueneſſe of ſinnes is iuſtification it ſelfe.

By iuſtice or righteouſneſſe is not iuſtification: for they differ, as the forme it ſelfe, and the applying of the forme to the ſubiect: for example, whiteneſſe and whiting.

Therefore iuſtice or righteouſneſſe, is not the very remiſſion or forgiueneſſe of ſinnes.

2. Becauſe, that which is imputed for Chriſts righteouſneſſe ſake, is not the verie iuſtice of Chriſt.

But remiſſion of ſinnes, is imputed for Chriſts righteouſneſſe ſake. Therefore, &c.

3. Becauſe forgiueneſſe of ſinnes is a meere diuine worke, and belongeth to the whole bleſſed Trinitie. From whence alſo there is confirmed, the eternall Deitie of Chriſt, and his equalitie with the Father.

But that righteouſneſſe is the proper work of Chriſt, according to his humane nature. Therefore, &c.

4. Becauſe that righteouſneſſe remaineth in Chriſts humanitie, as a qualitie in his proper ſubiect.

But remiſſion of ſinnes remaineth not in Chriſts humanitie, as a qualitie in it owne ſubiect. Therefore, &c.

5. Remiſſion

5. Remiſſion of ſinne is not imputed vnto vs; for that properly is imputed vnto vs, which either we our ſelues haue done, as ſin, *Pſal.* 32.2. and the ſame may we ſay of euery other worke of ours. *Pſalm.* 106. 31. or elſe which another hath performed for vs.

But this iuſtice is imputed vnto vs. Therefore,&c.

6. The ſatisfaction that Chriſt performed to the law, as on our behalfe, is not remiſſion of ſinnes it ſelfe.

But righteouſneſſe imputed, is the ſatisfaction that Chriſt performed to the law for vs. Therefore,&c.

7. The paine or puniſhment, which Chriſt indured for vs, is not the very remiſſion of ſinnes.

But the righteouſneſſe imputed, is the pain or puniſhment which Chriſt indured for vs. Therefore,&c.

8. The humiliation of Chriſt, euen from the beginning of his conception, vnto his glorification is not the verie remiſſion of ſinnes.

But the righteouſneſſe imputed, is the humiliation of Chriſt, from the beginning of his conception, euen to his glorification. Therefore,&c.

9. Chriſts fulfilling of the law, performed

for vs, is not the verie remiſſion of ſinnes.

But righteouſneſſe imputed is the fulfilling of the Law, which Chriſt hath performed for vs. Therefore, &c.

10. The obedience that Chriſt hath performed for vs, is not the verie remiſſion of ſinnes.

But the righteouſneſſe imputed, is the obedience that Chriſt hath performed for vs. Therefore, &c.

11. Conformitie with the Law is not verie remiſſion or forgiueneſſe of ſinnes.

But righteouſneſſe imputed, is conformity with the Law. Therefore, &c.

Now if any man will ſay; that the ſound Teachers, as *Caluin* and others doe affirme, that iuſtice or righteouſneſſe is the forgiueneſſe of ſinnes; and againe, that iuſtice conſiſteth in the forgiueneſſe of ſinnes; wee muſt know, that it is very certaine they ſpeake Metonymically, meaning ſo, as that either iuſtice, in their writings, is the ſame that iuſtification, becauſe we cannot be iuſtified but by iuſtice: or elſe, that iuſtice is ſaid to be the forgiueneſſe of ſinnes, becauſe iuſtice is the cauſe of the remiſſion or forgiueneſſe of ſinnes.

And that *Caluin* doth ſpeake ſo by Metonymia, it is plaine out of other places of his works, as out of the third booke of *Inſtitut.* cap.

cap. 17. *ſect.* 8. We define righteouſneſſe, to wit, of faith, after this maner, that a ſinner being receiued into the communion of Chriſt, he is by his grace reconciled to God, whileſt that being purged by his bloud, he obtaineth forgiueneſſe of ſins: and being no otherwiſe cloathed with Chriſts righteouſneſſe then with his owne, he ſtandeth aſſured before the iudgement ſeat. When forgiueneſſe of ſinnes is ſet before the good works which they follow, they haue now another price and value, then after their owne deſeruing, becauſe that whatſoeuer is imperfect in them, is couered with the perfection of Chriſt; whatſoeuer ſpots or filthineſſe there is in them, it is wiped away by his puritie, that it may not come into the examination of Gods iudgement. Therefore when there is blotted out the fault and guiltineſſe of all tranſgreſſions, by which men are hindered, that they can bring foorth nothing acceptable to God: and when the fault of imperfection is buried, which is woont alſo to defile good works; then the good works which the faithfull doe, are accounted righteous, or (which is all one) are imputed for righteouſneſſe. And ſo in another place hee plainly prooueth, that by, through, and for Chriſts righteouſneſſe, wee obaine forgiueneſſe of ſinnes. For thus he ſaith in the

third booke of *Inſtitut. cap.* 11. *ſect.* 16. This is the feeling of faith, by which the ſinner commeth into the poſſeſſion of his ſaluation, whileſt by the doctrine of the Goſpell he acknowledgeth, that he is reconciled to God, becauſe hauing obtained forgiueneſſe of ſins, by means of Chriſts righteouſneſſe comming betweene he is iuſtified. And yet he ſpeaketh of this matter ſomewhat more plainly, *cap.* 14. *ſect.* 12. where he alſo affirmeth, that we are cloathed with Chriſts innocencie. The accepting grace, as they call it (ſaith he) I anſwer, is none other, then his free goodneſſe, wherwith the Father imbraceth vs in Chriſt, whileſt hee cloatheth vs with Chriſts innocencie. and accounteth the ſame as ours, that ſo by the benefit thereof, he may take vs for holie, pure and innocent: for Chriſts righteouſneſſe (which as it is alone perfect, ſo onely can indure the ſight of God) muſt be ſet in our ſtead and place, and be preſented at the barre, and to the iudgement as a ſuretie. Wee being furniſhed with this, do obtain through faith continuall forgiueneſſe of ſinnes. With the puritie of this, our filthineſſes and the vncleanneſſes of imperfections are couered, yea are not imputed to vs, but are all wrapped and hidden together, as if they were buried, that they may not come into the iudgement

ment of God. And *cap.* 11. *sect.* 1. he saith: that Christ is giuen vs by the goodnesse of God, and that we take hold of him and possesse him by faith, by partaking of whom we receiue amongst many other, principally two graces: the first, that being reconciled vnto God through his innocencie, we may now in stead of a Iudge, haue a mercifull Father in heauen. The second, that being sanctified by his Spirit, we may carefully thinke vpon, and giue our selues to innocencie and puritie of life. And in the 14. chapter before recited, *sect.* 13. he saith, that man being couered with the righteousnesse of Christ pleaseth God, and obtaineth forgiuenesse of his sinnes. 16. 18.

And so *Vrsinus* teacheth in his explications of the Catechisme, published by *D. Parreus. anno* 1598. *pag.* 448. The imputation of Christs righteousnesse, is not the transfusion of righteousnesse or qualities into vs, but absolution from our sins before the iudgement of God for the righteousnesse of another. Iustification therfore and remission of sinnes are one and the same. For this is to iustifie, when God doth not impute sinne vnto vs, but doth accept vs for iust, and doth absolue and pronounce vs as iust for the righteousnesse of Christ imputed to vs. And so he distinguisheth

eth abſolution from ſinnes, or remiſſion of ſinnes from iuſtice imputed.

12. Furthermore, this iuſtice by which we are iuſtified before God, is not, or inhereth not in vs, but is without vs, and inhereth and ſubſiſteth in Chriſts humane nature, in which Chriſt hath performed and obtained the ſame for vs.

1. Becauſe Chriſts obedience, which indeed is our righteouſneſſe, is not in our ſelues, but inhereth or reſteth in Chriſt. *Rom.* 5. 19.

2. Becauſe not in our ſelues, but in Chriſt wee are made the righteouſneſſe of God. 2. *Cor.* 5. 21.

And this righteouſneſſe of Chriſt, is more powerfull and effectuall to ſaue vs, then Adams ſinne is to deſtroy vs.

Yea it is much more excellent then our eternall life: for righteouſneſſe is more then life, in as much as it is the root of life. So ſaith *Chryſoſtome, homil:* 10. vpon *Rom.* 5.

Hitherto touching the righteouſneſſe by which we are iuſtified before God: now followeth touching the parts of iuſtification.

Iuſtification is onely one benefit or grace from God, but yet it hath two parts, inſeparably ioyned together, that is to ſay, forgiue-

neſſe

neſſe of [1] *ſinnes* and [2] *imputation* of Chriſts righ- [1] Pag. 226.
teouſneſſe: for (as it is in the later Heluetian [2] Pag. 228.
Confeſſion, *chap.* 15.) Chriſt tooke vpon him, and tooke away alſo the ſinnes of the world, and ſatisfied Gods iuſtice. God therefore for Chriſts ſake onely, (who ſuffered and roſe againe) is mercifull to our ſinnes, neither doth hee impute them vnto vs: but imputeth Chriſts righteouſneſſe for ours: ſo that now wee are not onely cleanſed from ſinne, and purged or made holie, but alſo haue Chriſts righteouſneſſe giuen vnto vs, and are fully freed from ſinne, death, and damnation, and to be ſhort, are made righteous, and heires of eternall life. Wherefore to ſpeake properly, God onely iuſtifieth vs, not imputing our ſinnes vnto vs, but imputing his owne righteouſneſſe vnto vs. And a little after: Now we are made righteous (as we haue before ſaid) through faith in Chriſt, by the meere grace and fauour of God, who imputeth not vnto vs our ſinnes, but Chriſts righteouſneſſe, yea hee imputeth vnto vs our faith in Chriſt, and that vnto righteouſneſſe.

And that there are theſe two diſtinct parts of iuſtification, it is manifeſt and may appeere by the arguments following.

Firſt, becauſe both the members are diſtinctly propounded and taught in the holy Scrip-

Scriptures. Concerning remiſſion of ſinnes it is ſaid, *Act.*10.43. To him all the Prophets beare witneſſe, that euerie one that beleeueth in him ſhall through his name receiue remiſſion of ſinnes, *Rom.*3.25.and 4.7.1 *Iohn* 1.4. and 2.12.

And concerning the imputation of Chriſts righteouſneſſe, it is ſaid, *Rom.*4.6. As Dauid alſo declareth that man to bee bleſſed, to whom God imputeth righteouſneſſe without works. And *verſ.*11. And he receiued the ſigne of Circumciſion, as a ſeale of the righteouſneſſe of faith which he had when he was vncircumciſed, that he might be the Father of all them that beleeue, not being circumciſed, that righteouſneſſe might be imputed to them alſo. For in theſe parts iuſtification is not the ſame that remiſſion of ſinnes is, as wee haue before declared.

The ſecond, becauſe by iuſtification we obtaine the right of eternall life, *Rom.*5.21. That as ſinne had raigned vnto death: ſo grace likewiſe might raigne through righteouſnes vnto eternall life, through Ieſus Chriſt our Lord. *Rom.* 8.10. The ſpirit is life for righteouſneſſe ſake. But he hath not right to eternall life, who beſides freedome from ſinne hath not ſuch an vnchangeable and euerlaſting righteouſneſſe, as the law requireth. For example,

example: As Adam before the fall had certainly no ſinne, nor had done any, and therefore he was not a ſinner: and yet for all that he had not right to eternall life, becauſe hee had not the righteouſneſſe for which the law promiſeth life: ſo it is needfull that there ſhould be giuen vnto vs, not onely remiſſion of ſinnes, but alſo that Chriſts ſempiternall and vnchangeable righteouſneſſe ſhould bee imputed and giuen vnto vs.

The third, becauſe they that are iuſtified doe receiue beſides the remiſſion of their ſins, that ſempiternall righteouſneſſe which Chriſt hath brought, and is giuen vnto them. *Dan.* 9.24. *Rom.* 5.17. For if by the offence of one death raigned through one, much more ſhall they which receiue that abundance of grace, and of that gift of righteouſnes, raigne in life through one, that is, Ieſus Chriſt.

The fourth, becauſe that indeed is perfect iuſtification, by which, both our vnrighteouſnes is taken away, and on the other ſide, anothers righteouſnes, to wit, Chriſts, is beſtowed and vouchſafed. When our ſinnes are forgiuen vs, we are ſaid to be iuſtified, that is to ſay, to be abſolued from the puniſhments of ſinnes, ſo that we are not bound for euer to ſuffer them, ſith Chriſt hath ſuffered them for vs. But for all that, we haue not yet the iuſtification

fication of life: that is to say, that by which we may be pronounced woorthie of eternall life, vnlesse that for the fulfilling of the Commandement of the Law, which Christ hath wrought, we receiue the adoption, *Gal.*4.4. that is to say, right and power to become the sonnes of God, and his heires through Christ.

The fift, because as Adam did not onely make vs guiltie of death in himselfe, but also lost from himselfe and from vs the right of eternall life, which he should haue had if he had approoued his obedience to God: so Christ hath taken from vs, not onely the guilt of death, but besides, hath giuen vnto vs the right of eternall life: for wee receiue no lesse in Christ, than we lost in Adam: neither is Christ weaker in transferring or conueying his graces ouer vnto vs, then Adam was in propagating his euils vnto vs. And this is that which Paul vrgeth, *Rom.* 5. from *vers.* 12. to the end.

The sixt, because by iustification we must be brought into a better state, than that in which Adam was before the fall. But if wee haue onely remission of sins, and receiue not sempiternall and vnchangeable righteousnesse, we are not brought into a better estate, than that in which Adam was: for euen Adam before his fall, was not accounted before God

God for a ſinner: and yet hee could not obtaine eternall life, vnleſſe hee had had the righteouſnes of the law, I meane, euen an vnchangeable and ſempiternall righteouſneſſe.

The ſeuenth, becauſe ſith Chriſt came into the world, not for his owne cauſe, but for ours, we muſt firmely hold, that as he promiſed vnto vs remiſſion of ſinnes, ſo he brought vnto vs alſo, ſempiternall righteouſneſſe. He came not onely to giue his ſoule, a price of redemption for many, and to ſhed his bloud for the forgiueneſſe of our ſinnes, but to this end likewiſe, that wee might haue life. *Iohn* 10.10.

The eight, becauſe Chriſt did not onely effect this, that we ſhould not be counted for ſinners before God, but alſo that the obedience which he performed to the whole Law, ſhould become ours, by which he paid both the debt of puniſhment for our ſins, and the debt of obedience to the Commandements: for the paiment and performance whereof we were bound, if we would liue for euer.

The ninth, becauſe we put on Chriſt, and haue fellowſhip with him: and therfore muſt needs alſo haue fellowſhip of righteouſneſſe together with him.

The tenth, becauſe Chriſt, both as a ſuretie tooke vpon him the paiment of our debts, & alſo

alſo as an exceeding rich perſon, maketh vs rich with his good things: for euen as if a man ſhould caſt him into priſon that oweth him but ten pence, as we ſay, and not himſelfe alone, but euen his wife and children, and houſhold ſeruants for his ſake: and yet another ſhould come, that ſhould not onely pay thoſe ten pence, but alſo ſhould giue him that was before impriſoned, infinite talents of gold, and bring him to his kingly palace, ſet him vpon his kingly ſeat, and make him partaker of the higheſt honour; ſuch a one could not but remember the tenne pence which hee ought to his creditor: euen ſo falleth it out with vs. For Chriſt hath paid much more than we did owe: yea and that ſo much the more, by how much the large ſea is greater, and that by infinite degrees, ſpecially if it be compared to a ſmall drop.

The eleuenth, becauſe the Sacraments teſtifie the ſame matter, they ſealing vp vnto vs, not onely the forgiueneſſe of ſinnes, but alſo being the ſeales of the righteouſnes of faith. Wherefore as the Goſpel, ſo the Sacraments teſtifie and witneſſe, that beſides the gift of the remiſſion of ſinnes, we haue Chriſts righteouſneſſe imputed vnto vs.

The twelfth, becauſe the figures in the old Teſtament ſet out the ſame thing. God gaue Adam

Adam a garment, which couered his nakednesse, whereof he was ashamed. As Iacob also for the better obtaining of the blessing, put on his eldest brothers raiment: which figure *Ambrose* hath obserued, *lib. 2. de Iacob. & vit. beat. cap. 2.* He meaneth this: that as hee did not of or from himselfe deserue the birthright, and yet being couered with his brothers apparell, and clothed with his garment, which sent foorth a very sweet sauor, he insinuated himselfe into his father, and so for his owne benefit, vnder another mans person, obtained the blessing: euen so must we lie hid, as it were, vnder the precious puritie of our eldest brother Iesus Christ, that so we may find, and bring with vs from before God, the testimonie of righteousnesse. *Ambrose* his words are: That Isaac smelt the sauour of his garments, it may be perhaps this, that wee are iustified not by workes, but by faith: for carnall infirmitie is a hinderance to works; but the cleerenesse and brightnesse of faith, shadoweth the error of mens deeds: which also deserueth forgiuenesse or pardon of sinnes. And so indeed standeth the case, for that we may appeere before the face of God vnto saluation, we must needes smell of the most sweet sauour and sent that commeth from him, and haue our vices couered, and

buried in his perfection. *Zechar.* 3.3. Iehoshuah the Priest, is vncloathed of his filthie apparell, and on the other side cloathed with cleane garments. By taking away the filthie garments, there was signified the translating of iniquities from Iehoshuah, or the forgiuenes of his sinnes, as *vers.* 4. whereupon also, and that by the force of the opposition, it followeth, that by the cloathing of him with cleane apparell, there was signified the communion or partaking of the righteousnesse of Christ, which is indeed that white garment, in which we appeare pure before God, Re. 7.9.13.14. and 19.13.14.

The thirteenth, becauſe it is one thing to forgiue sinnes, and another thing to impute Christs righteousnes; for these differ in names distincted by their signification: neither indeed are the remission of sinnes, and the imputation of Christs righteousnesse of like name, sense, and signification. Againe, they differ in definition; for there is one consideration of the forgiuenesse of sinnes, and another of the imputation of Christs righteousnesse.

Remission of sins, is the first part of free iustification, whileſt God imputeth not sinnes, but pardoneth vs, both the fault and the punishment of sinnes, that so we might be free from

from the condemnation of eternall death. *Psal.*32.2. *Rom.*4.8. 2.*Cor.*5.19.

And by remission alone there is forgiuen vnto vs both the fault and the punishment, becauſe Chriſt hath transferred both the one and the other vnto himſelfe, which euen the very Canon law acknowledgeth: *De conſecr. Diſt.*4.*cap.*8. The Sonne of God tooke vpon him the fleſh of ſinne (that is to ſay, ſinfull fleſh) and the puniſhment, he being without fault, that ſo in the fleſh of ſinne, both the fault might be ſatisfied, and the puniſhment alſo. And that old and vſuall Diſti. which was receiued in the Church hath as much, where it ſaith: Gods large goodneſſe will not haue halfe the glorie of pardoning ſinne; for when by teares thou ſeekeſt and ſueſt vnto him, he will either giue thee all or nothing.

The Papiſts therefore erre, who hold, that God remitteth the fault onely, and not the puniſhment: for which they will haue euery man to ſatisfie by himſelfe, where indeed there is none able to doe it.

Beſides alſo, we muſt know, that remiſſion of ſinnes being once giuen vs of God, it is neuer made fruſtrate or voide: that is to ſay, ſinnes once pardoned and forgiuen, are neuer any more afterwards imputed. *Ezech.*18. 21.22. *Iſai* 44.21. *Mich.*7.19. *Ierem.*31.35.

The imputation of Christs righteousnesse, is the second part of free iustification: which is, when God bestoweth vpon vs Christs righteousnesse, or ascribeth it vnto vs, as if we our selues had performed it, because Christ being as it were our head and suretie, accomplished the same for vs, as his members and debters, that by it we might haue clayme and haue the right of the inheritance of eternall life: for this is the iustification of life, *Rom.* 5. 18. This is grace raigning through righteousnesse, (to wit, Christs righteousnesse inputed to vs) vnto eternall life. From hence is it, that the Spirit is life for righteousnesse sake (I meane still Christs righteousnesse inputed vnto vs) *Rom.* 5. 10. And of the same is it that Paul speaketh, *Phil.* 3. 7. 8. 9. The things that were gaine vnto me, I count for Christs sake losse: yea verily I accounted all things losse, for the excellency of the knowledge of Christ Iesus my Lord; for whose sake, I haue in all these things chastised my selfe, and count them but dung, that so I may gaine Christ and be found in him, not hauing mine owne righteousnesse which is by the Law, but that which is by the faith of Christ, that is to say, the righteousnesse which is of God through faith.

And that iustice is imputed vnto vs, it is manifest

manifeſt by theſe teſtimonies: *Rom.* 4. 6. Dauid declareth that man to be bleſſed, to whom God imputeth righteouſnes without works: And *verſ.* 11. And he receiued the ſigne of circumciſion, the ſeale of the righteouſneſſe of faith, which hee receiued in vncircumciſion, that hee might bee the father of all that beleeue, not being circumciſed, righteouſneſſe alſo being imputed to them.

Now that is not ours, that is to ſay, that which we our ſelues haue performed, as Paul profeſſeth of himſelfe, *Phil.* 3. 9. but anothers: For what could a man, that is the ſeruant of ſinne, and the bondſlaue of the diuell doe of himſelfe, to recouer the righteouſneſſe which he had loſt? Therefore anothers righteouſneſſe was aſſigned vnto him, who wanted his owne, as wee may ſpeake with *Bernard Epiſt.* 190. which is to *Innocentius* the Pope of Rome.

And this is the righteouſneſſe of Chriſt, who is become righteouſneſſe vnto vs, 1. *Cor.* 1. 30. For God brought to paſſe, that he that knew no ſinne, ſhould be ſinne for vs, that we might be made the righteouſneſſe of God in him. 2. *Cor.* 5. 21.

Heereunto ſubſcribeth *Iuſtine Martyr*, in his epiſtle to *Diognetus*, ſaying: He gaue his owne Sonne a price of redemption for vs:

him that was holie for them that had transgreſſed the Law: him that was nothing leſſe then euill, for euill ones: the iuſt for the vniuſt: him that was void of corruption, for ſuch as were ſubiect to corruption: him that was immortall, for mortall: for what els was able to couer our ſinnes, but his righteouſneſſe? In whom els, than in the onely Sonne of God, could we that were vniuſt and vngodly, bee accounted for righteous? Oh ſweete change! ô vnſearchable skill! ô benefits farre exceeding all expectation! that the iniquitie, and that of many, ſhould be hidden and couered in one righteous perſon; and on the other ſide, that the righteouſnes of one man ſhould bring to paſſe, that many wicked perſons ſhould be accounted and eſteemed iuſt.

Bernard alſo conſenteth and ſubſcribeth to it, *Epiſt.* 190. to *Innocentius* Biſhop of Rome, ſaying: If one died for all, then all were dead, that ſo the ſatisfaction of one, might be imputed vnto all, euen as that one perſon bare the ſinne of all. And in *Serm. ad milit. Templ. cap.* 11. Death is figured out in Chriſts death, and Chriſts righteouſneſſe is imputed vnto vs. And in the ſame place: Can a man thinke, that he that hath both taken our fleſh vpon him, and vndergone death for vs, will denie vs his righteouſneſſe? He that was willingly

willingly incarnate, willingly ſuffered, and was willingly crucified, will hee withhold from vs his onely righteouſneſſe?

And this is named the righteouſneſſe of God, *Rom.* 1. 17. and 3. 22. not becauſe it is in God, (for that is euen God himſelfe, and his eſſentiall righteouſneſſe, which can at no hand be communicated) but partly becauſe it is from God, *Phil.* 3. 9. that is to ſay, becauſe God by it doth iuſtifie vs: and partly alſo, becauſe it alone is able to ſtand at Gods iudgement ſeat. *Auguſt. de Spiritu & liter. cap.* 9. & 26. He ſaid not the righteouſneſſe of man, but the righteouſneſſe of God, not ſpeaking of that righteouſneſſe with which God himſelfe is iuſt, but of that wherewith he cloatheth man, when he iuſtifieth the vngodly.

But the ſame is alſo called the righteouſneſſe of Chriſt, as well becauſe he hath performed it, as alſo becauſe it is in him alone, as in a ſubiect, and likewiſe becauſe the faithfull doe ſeeke it and finde it in Chriſt onely.

The vſe of the doctrine, touching the imputation of Chriſts righteouſneſſe is manifold.

1. The firſt is, that we may haue quiet conſciences, being aſſured, that we cannot bee condemned before Gods iudgement, ſith we are perfectly iuſtified.

2. That our righteouſneſſe by which wee are iuſtified before God, is in this life euery maner of way perfect, than which the law of God cannot exact a better or a more abſolute, becauſe it is the moſt perfect obedience of Chriſt, become ours through imputation.

3. That being cloathed with Chriſts righteouſneſſe, we pleaſe God, and that by reaſon of that moſt ſweet ſauour of his righteouſneſſe, wee obtaine the bleſſing from our heauenly father.

4. That all our righteouſneſſes, doe euen ſtinke in Gods ſight, vnleſſe they haue a good ſauour, from the innocencie of Chriſt.

5. That all we that are iuſtified are perfect in Chriſt, whoſe perfection and conformitie with the Law, is imputed to vs.

5. That our workes are right, and are ſo eſteemed, becauſe that notwithſtanding ſome blemiſh bee in them, yet it is couered with Chriſts puritie, and is not imputed vnto vs, God beholdeth vs, and all our workes in Chriſt. Wherefore as we our ſelues, after wee are ingrafted into Chriſt, doe therefore appeare iuſt before God, becauſe our iniquities are couered with his innocencie: ſo our works are righteous, and taken ſo to be, becauſe whatſoeuer blot or blemiſh otherwiſe is in them, it being buried in Chriſts puritie,

it

it is not imputed vnto vs. And ſo wee may rightly ſay, that not onely wee our ſelues are iuſtified by faith, but euen our workes alſo. *Cal. Inſtit. lib. 3. cap. 17. ſect. 10.*

Touching the two parts of iuſtification, ſee *Henrie Bullinger his Compendium of Chriſtian religion, li. 5. cap. 1. & 5. & cap. 6.* towards the end, where hee ſaith: But thou wilt ſay; I confeſſe indeed, that I am purged from ſin, becauſe that for the death and obedience of Chriſt, my ſinnes are not imputed vnto mee by God. But tell me, where or from whence, ſhall I haue righteouſneſſe? For though through Gods grace I doe good works, yet ſuch is the power of corruption and vice, which cleaueth vnto me all my life long, that it corrupteth all my good workes, inſomuch that I may not offer them in Gods preſence as perfect righteouſneſſe; whence therefore ſhall I haue righteouſneſſe? We haue before ſhewed that Chriſt hath ſatisfied the law, and that he is become our righteouſneſſe, and that in him is all perfection: wherefore thou muſt know, that Chriſts perfect righteouſneſſe is properly imputed vnto thee from God. And that therefore if thou haue faith in Chriſt, thou art in him iuſt and perfect, euen as wee haue before plainly declared, and Paul plentifully teacheth in his Epiſtle to the

Rom.

Rom. chap. 4. and 8. and to the *Galath. chap.* 3. &c.

See the second booke of the same *Bullinger* touching Gods grace iustifying vs, for Christs sake through faith onely, the last chapter.

See *Caluin* also, *libr.* 3. *Instit. cap.* 11. *sect.* 2. and *cap.* 17. *sect.* 8.

Moreouer we are iustified before God by faith alone, that is to say, faith in Christ, if it be liuely and working by loue, is that only hand by which wee lay hold of, receiue and applie vnto our selues Christs righteousnesse, *Gal.* 2. 16. Knowing that a man is not iustified by the workes of the Law, but onely by the faith of Iesus Christ: for so much will the Greeke beare. See *Rom.* 3. 28.

Now when we say faith alone, we spoile it not of good works, but onely exclude good workes from the causes of iustification: for good workes doe not goe before him that is to be iustified, but follow him that is iustified, as *Augustine* speaketh.

But with the papists, to be iustified by faith, is to be iustified by the vertue and power of faith as it is the beginning of good workes: Or els amongst them, it is by faith to be prepared to iustice, that is to say, to loue, for which we are afterwards accepted. And so that

that which *Paul* ſaith, *Rom.*4. 5.faith is imputed to the vngodly for righteouſneſſe,the Papiſts interpret thus: God counteth the faith, that he hath found in a ſinner, worthie, vpon which he may beſtow, or elſe powre into the ſame, the habit of righteouſneſſe, by which habit the ſinner may be iuſtified.

But this gloſſe of the Papiſts is falſe, and that for the reaſons following:

1. Becauſe God findeth nothing in an vngodly man, for the worthineſſe whereof hee ſhould iuſtifie him: otherwiſe now before his iuſtification, hee ſhould not be vngodly, but godlie and iuſt: for theſe ſpeeches doe deſtroy one another, namelie for a man to bee vngodlie, and to haue ſomewhat in himſelfe, for the worthineſſe whereof he may be iuſtified.

2. Becauſe that perpetuall contradiction, of faith and workes, alſo of grace and workes, likewiſe of the righteouſneſſe of faith, and the righteouſneſſe of the Law, as alſo of our owne righteouſneſſe, & the righteouſneſſe of Chriſt, (which the Apoſtle *Paul* vrgeth in this diſputation, & for which he reaſoneth ſo ſtronglie, againſt the righteouſneſſe of works) will in no ſort admit or allow of the Papiſts gloſſe: and therefore to be reiected.

Furthermore, our iuſtification before God doth

doth not depend vpon the temporall action of a man that beginneth to beleeue, but vpon the eternall decree of almightie God.

And yet it is then reuealed vnto man, when hee beginneth to beleeue, so as faith which laieth hold of the benefit or grace of iustification, concurreth euen in time with iustification it selfe.

To conclude this point, iustification once wrought before God, remaineth for euer. *August. tom.9. tract.82. vpon Iohn:* Heauen and earth shall passe, but the saluation and iustification of the predestinate, that is to say, of them whom hee foreknew, shall remaine for euer.

Thus farre concerning iustification: now concerning regeneration.

Of regeneration.

Regeneration is a benefit of God, by which our corrupted nature is renued to the image of God by the holy Spirit, 2.*Peter* 1.4. *Tit.* 3.5. *Galat.*4.5. 2.*Corint.*3.7. *Col.*3.10. *Ephes.* 4.23.

That same is also called sanctification. Notwithstanding sometimes, both the name of regeneration and sanctification, is vsed and taken in a large signification, euen for our whole

whole saluation, or (as I may say) beatification, or making of vs blessed.

But in this place, as for the most part elsewhere, it is another benefit and grace, which the elect that are called, and are by the holie Ghost and faith vnited to Christ, doe obtaine from God, or God vouchsafeth to giue vnto them.

And this doth inseparably accompany free iustification before God, neither can it be seuered from it, though it ought to bee distinguished.

Paul *Rom.* 8.30. calleth it glorification, that is to say, a glorious renouation of our nature.

And so the chaine of the causes of eternall saluation, which the Apostle deliuereth, doth most excellently depend one of another: Whom he hath predestinated, them he hath also called: and whom he hath called, them also he hath iustified: and whom he hath iustified, them also he hath glorified.

Regeneration is either begun, *Iohn* 3.3. or else *perfected*, *Matth.* 19.29. The former belongeth to this life, the latter to the life to come.

Hence wee may vnderstand, why S. Paul *Rom.* 8.30. vseth a word of the preterperfect tense, saying: Whom he hath iustified, them he hath glorified. For glorification is begun in this

this life, but is perfected in the other: as also *Thomas* of *Aquine* himselfe expoundeth this word, when hee saith, that God hath doubly glorified vs: one way verily by our proceeding in vertue and grace, and another way by exalting vs to glory.

And this regeneration is wrought by God, 1. *Pet.* 2. 3. *Iohn* 1. 13. and 3. *vers.* 5. 6.

By his abundant mercy. 1. *Pet.* 1. 3.

Not by corruptible or perishing seed, but by that which perisheth not, that is to say, by Gods word, which is liuely, and endureth for euer. 1. *Pet.* 1. 23.

Vnto a liuely hope, that is, an inheritance that cannot perish, nor be defiled, nor wither, which is kept in heauen. 1. *Pet.* 1. 3. 4.

By regeneration we obtaine strength and power, whereby wee loue both God and our brethren also. 1. *Ioh.* 4. 7. and 5. 1. by which we ouercome the world, that is to say, whatsoeuer standeth vp or striueth against Gods commandements. 1. *Iohn* 5. 4. and whereby also we resist sinne, that it beare no sway in vs. 1. *Iohn* 3. 9.

There are two parts of regeneration, name-
[1] Pag. 239. ly, [1] *mortification* of the old man, and [2] *viuifi-*
[2] Pag. 240. *cation* of the new. *Rom.* 6. 12. and 7. 4. The generation of the one cannot be wrought, but by the corruption of the other.

The

The mortification of the old man, is the first part of our regeneration, whilest the Holie Ghost doth by little and little put out in vs the naturall force of that our corruption, that it should not bring forth most bitter fruits. *Rom.* 6. 2. *Col.* 3. 3.

The old man, is the whole nature of mans both minde and body, addicted to sinne and death. And it is so called in respect of old Adam, from whom it did spring and was borne, by carnall generation. In the same sense it is called the outward man: also flesh, *Ioh.* 3. 6. *Rom.* 8. 6. where by the word flesh, there is meant, not that fleshly lumpe of the body, but the vitious and vnregenerated nature of the whole man, that is to say, of soule and body. And that it is so, appeareth euen by this, that to the flesh, there is attributed wisdome, *Roman.* 8. 7. as also a minde, *Coloss.* 2. 18.

Mortification is wrought by the power and efficacie, of the passion, crucifying, and death of Christ, and is communicated vnto vs by the holy Ghost, by whom wee are ingrafted into him. *Rom.* 6. 6.

And there is adioined to this spirituall mortification, spirituall buriall, which is a continuall growth and proceeding in mortification. *Rom.* 6. 4. *Col.* 2. 12.

And

And this floweth from the very virtue of the buriall of Christ.

The viuification of the new man, is the ſecond part of our regeneration, when we are raiſed vp into a new ſpirituall life, that we may liue to righteouſneſſe. *Eph.*2.4.5. *Ioh.*5. 11. For euen as the Father raiſeth vp the dead and quickneth them, ſo doth the Sonne quicken whom he wil. In theſe words Chriſt ſpeaketh of ſpirituall viuification or quickning, which is wrought in regeneration, becauſe this viuification belongeth not to all, but vnto them onely, whom Chriſt wil quicken and giue life vnto, that is, the elect.

The new man, is the nature of man, which is reſtored to the image of God.

It is alſo called the inward man, *Rom.*7.22. and the hidden man of the heart, 1.*Pet.*3.4.

Alſo the ſpirit, *Iohn* 3.6. for in this place by the word Spirit, there is meant, not the mind and vnderſtanding of man, but the whole ſpirituall man, that is ſay, ſuch a one as by the grace of the holy Ghoſt is ingrafted into Chriſt, and therefore renued in him.

And therefore is the renued man called ſpirit, that the continual nature therof (which is pure and immortall) might bee ſignified thereby, although as yet there be a wreſtling of the fleſh with it. So that one and the ſelfe-

ſame

ſame faithfull man, ſo long as he liueth in this world, may in diuers reſpects be truly termed, both fleſh and ſpirit alſo.

Of viuification there are two parts, to wit, comfort of conſcience, and ſpirituall gouernment.

Comfort of conſcience is the true gladding of a contrite conſcience through Chriſt, the heart being purged by faith. *Pſal.* 51. 10. 14. *Rom.* 5. 1. *Iſai* 57. *verſ.* 16. 17. 18. and 61. 1. and 49. 13.

Spirituall gouernment, is the other part of viuification, by which God leadeth them that are regenerated by his Spirit, in the right way of his Commandements, ſo that henceforth they liue not to ſinne, but to God, and walke in a new life. *Rom.* 6. thorowout: alſo 7. and 8. where the Apoſtle at large treateth of ſanctification or regeneration. And Dauid doth very often pray God, to vouchſafe him this ſpirituall gouernment, ſpecially he doth it, *Pſal.* 119. 33. 34. 35. and almoſt euerie where thorowout that whole Pſalme. Likewiſe *Pſal.* 25. 8. 9. 10.

Regeneration is both of the ſoule and alſo of the *bodie.* 1 *Theſ.* 5. 23. 1. *Cor.* 6. 20. Pag. 251.

Regeneration of the ſoule, is that whereby the powers of the ſoule are renued. *Tit.* 3. 5. *Gal.* 4. 6.

Of the regeneration of the ſoule there are
Pag. 243. two parts : enlightening and the *gift* of repentance.

As there are two parts of the ſoule, vnderſtanding, and will : ſo alſo regeneration is wrought in thoſe ſame two parts. The enlightening belongeth to the vnderſtanding, and repentance belongeth to the will. So Paul ſaith, that in regeneration the image of God is renued to the acknowledgement of the Creator. *Col.* 3.10. and to true righteouſneſſe and holineſſe. *Eph.* 4.5.

Of the enlightning or anointing of the holy Spirit.

Enlightening is the firſt part of the regeneration of the ſoule, whereby the naturall darkneſſe being driuen foorth, our minde is enlightened with true knowledge how to obtaine eternall life. *Pſal.* 16.11. *Coloſſ.* 3.10. *Rom.* 12.2. and 7.23. 2. *Cor.* 1.21.

That is alſo called the anointing of the holy Spirit.

Of enlightening there are two parts: ſpirituall wiſedome, and prudence.

Spirituall wiſdome, is the holeſome knowledge of faith & the myſteries of ſaluation, ioined with confidence in Chriſt. *Eph.* 1.17.18.

Spirituall prudence, is a holeſome knowledge of things commanded or forbidden by the Law of God, with a deſire of the former, and ſhunning of the latter ioined to it.

Thus

Thus much concerning enlightning: now concerning the gift of Repentance.

The gift of repentance, is the other part of the regeneration of the soule, whereby our will is renued that it no longer willeth euill, but that which is good onely, *Act.* 11.18. 2.*Tim.*2.25.*Rom.*6.4.5.6. *Ephes.*4.22.23.24. 2.*Cor.*5.7. *Phil.*2.13. It is also called repentance and turning to God, by putting the part for the whole; it hath the former name truly of the first part: and the other of the later part. *Of repentance.*

Repentance doth not proceed from our owne free will, which being lost by sinne, there is no more will to goodnesse after the fall, and that especially for our conuersion to God. *Gen.*6.5. But it is the gift of God, *Act.* 11.18. 2.*Tim.*2.25. *Ier.*31.18.

God therefore himselfe is the principall efficient cause of repentance.

Administring or helping causes, are both the Ministers of God, prouoking men to repentance, *Act.*26.18.20. *Act.*2.38. and also the same Ministers and other godly men by their good examples, *Matt.*5.16. 1.*Pet.*2.12.

Instrumentall causes are twofold: some on

the behalfe of God, and ſome as on our owne part.

On Gods behalfe are Gods commandement, the [1] *croſſe*, Gods [2] *benefits*, and [3] *puniſhments*.

Gods commandement is the preaching of the Goſpell, *Ier.* 1.16.17. *Pſal.* 34.14. *Matth.* 3.2. and 4.17.

The croſſe is either our owne or other mens, and it is the ſenſe of Gods iudgements, *Pſal.* 119.71. It is good for me ô Lord, that thou haſt humbled mee, that I might know thy waies.

Gods benefits, *Rom.* 2.4. Or deſpiſeſt thou the riches of Gods mercie, long ſuffering and gentleneſſe, not knowing that by Gods mercie, thou ſhouldeſt bee lead to repentance?

Puniſhments, are either vpon others, or vpon our ſelues, either alreadie preſſing vs, or els hanging ouer our heads, vnleſſe we repent, *Luke* 13.3. Vnleſſe yee repent, yee ſhall all likewiſe periſh. 1. *Cor.* 6.9. *Galath.* 5.21. They that doe ſuch things ſhall not inherite the kingdome of God. 2. *Cor.* 5.3. Wee ſhall be cloathed vpon, becauſe being cloathed we ſhall not be found naked.

On our part is faith giuen to Gods word, and reſting it ſelfe in the mercie of God, without

without which, repentance is neither wrought, no nor ſo much as begun in vs: for from faith is Gods loue, without which conuerſion cannot be effected: for as that we may come vnto God, we muſt by the Goſpell be perſwaded of this, that in Chriſt he is become a mercifull Father vnto vs, and that he wil by him and for his ſake, forgiue vs all our ſinnes: ſo wee ſhall againe loue him, and by faith flie vnto his mercy. Therefore *Act.* 15. 9. it is ſaid, that the hearts are purged by faith. Otherwiſe wee ſhall abhorre him as a ſeuere Iudge, yea wee ſhall deſpiſe him as our enemie.

There are two parts of repentance, the [1] *mortification* of the old man, and the [2] *quickning* of the new.

[1] Pag. 246.
[2] Pag. 250.

Theſe parts are rightly attributed, both to regeneration and repentance, but in diuers ſenſes: for they are attributed to regeneration actiuely, that is to ſay, as the actions of God, that mortifieth and viuifieth or quickneth. But to repentance paſſiuely, that is to ſay, as the paſſions of a repentant perſon, that is mortified and quickned, becauſe man is hee that repenteth, who in the beginning of his conuerſion, is to be conſidered paſſiuely, but as he is indued with repentance and borne anew, may be conſidered as an agent or act,

but yet ſo as he himſelfe is inabled to act by the holy Ghoſt.

Wherefore the firſt part of repentance is ſuch a mortification of the old man, as whereby ſinne (ſo farre foorth as it may be in this life) is aboliſhed in vs. *Rom.* 6. 4.5.6. *Coloſſ.* 3.5.6.

And it conſiſteth of the acknowledgement of ſinne, and of an *holeſome contrition.* *Pſal.* 38. 19. Pag. 250.

The acknowledgement of ſinne is the firſt part of mortification, which vnleſſe it be in the firſt place, there can be no contrition, for the ſinne or euill that is not acknowledged, is not healed or holpen.

And this is twofold, either inward or outward.

The inward acknowledgement of ſinne is, when in the heart we feele the burthen of ſin preſſing vs, our owne conſcience giuing vs teſtimonie touching our ſinne, and our thoughts accuſing one another. *Rom.* 2.15.

The outward acknowledgement of ſinne is confeſſion of it. *Pſal.* 38. and 39.

Confeſſion of ſinne, is the acknowledging of our vnwoorthineſſe, by which we openly witneſſe it, and bewaile this, that wee haue ſinned and offended God. [1] Pag. 247.

And this is either [1] *publike* or *priuate.* Pag. 248.

Publike,

Publike, which is made in the publike aſſemblie of the Church.

And it is either of the whole Church together, *or of one* or many before the Church.

The publike confeſſion of the whole Church, is either ordinarie or extraordinarie.

Ordinarie is that which is made in euerie ſolemne and holy aſſemblie.

And this in many well conſtituted Churches is obſerued with great fruit, that on euerie Lords day and on other daies of praier, the Miniſter in his owne and the peoples name, ſhould conceiue a forme of confeſſion by which he maketh all to be guiltie of ſinne, and beſeecheth pardon of them at the Lords hand. To be ſhort, by this key, a gate or doore vnto prayer is ſet open, and that as well to euery one priuately, as to all publikely.

The extraordinary confeſſion of the whole Church, is that which is beſides order vſed, and that in a ſingular maner: as for example, if at any time it fall out that the people bee tied with ſome common tranſgreſſion. There is of this one example in that ſolemne confeſſion which the people of the Iewes made, Ezra and Nehemiah guiding and going before them therein. *Nehem.9.*

Publike cõfeſſion of one or more before the Church, is that by which they, who that they

haue ſinned euen to the offence of the whole Church, and haue therefore been excommunicated, doe publikely before the Church acknowledge the ſame, and pray pardon thereof, and deſire that they may be againe receiued into the communion and fellowſhip therof. So the Corinthian was receiued into the fellowſhip of the Church, after that hee had yeelded himſelfe obedient to the corrections and cenſures thereof.

Hitherto we haue ſpoken of publike confeſſion. Now it followeth to treat of priuate.

Priuate confeſſion, is that which is made priuately of any, yea euen in his owne priuate houſe.

And that is made, either to God alone or to man.

Euery man ſhould confeſſe his ſinnes vnto God; for he is grieued and offended thereby: he is hee that forgiueth, forgetteth, and taketh away the ſame. Such a confeſſion Dauid maketh, *Pſal.* 32. 5. alſo *Pſal.* 51. 5. 6. 7. 2. *Sam.* 24. 10. And ſuch is Daniels, *chap.* 9.

The priuate confeſſion that is made to man, is double or of two ſorts.

One which is made for our owne cauſe, whereby ſome one of vs laieth open vnto another

other his infirmities, and the ſecret griefe or wound of his minde, that ſo he might be eaſed by counſell and comfort. Of this *S. Iames* ſpeaketh, *chap.* 5. *v.* 16.

And this againe is made, either to the Paſtor, or to ſome certaine faithfull friend.

To the Paſtor verilie:

1 Becauſe Paſtors, aboue others of the flock of the Church are iudged fit, to certifie the conſcience touching forgiueneſſe of ſinnes.

2 Becauſe euen by their calling to the Miniſterie they are from God appointed vnto vs, by whoſe mouth we may be taught to ſubdue and amend our ſins, and alſo may receiue from them comfort, through the confidence that we haue of forgiueneſſe.

Againe, this confeſſion may bee made to ſome other faithfull friend, into whoſe boſome wee may vnburthen our ſelues, and receiue comfort and counſell from him: for the Apoſtle *Iames* hath commanded all Chriſtians, to confeſſe their ſins one to another, and to pray one for another.

Another kind of priuate confeſſion, made vnto man, is that, which is to be made, for our neighbours ſake, to pleaſe him, and to reunite him vnto vs, if by our default hee haue in anie thing beene hurt or hindred. Of this Chriſt ſpeaketh, *Mat.* 5. 23.

Thus

Thus farre touching confeſſion of ſinne.

A holeſome contrition, is the other part of mortification, & followeth the acknowledgement of ſinne. And it is a true feare, and dolor of conſcience, yea ſadneſſe and mourning of heart (but yet according to God) becauſe we haue offended God, hauing alwaies ioined with it deteſtation and true hatred of ſin. *Iam.* 4. 9. *Iſa.* 66. 2. *Ioel* 2. 12. *Deut.* 4. 29. *Ion.* 3. 8. 2. *King.* 22. 19. 2. *Cor.* 7. 11. *Mat.* 5. 4.

And thus much touching the firſt part of repentance.

The ſecond part of repentance is the quickening of the new man, by which wee liue a new ſpirituall life in Chriſt.

The ſame is called alſo our reſurrection with Chriſt: alſo the firſt reſurrection. *Reuel.* 20. 5. 6.

There are two parts of it: ioy or comfort of conſcience through Chriſt, and new obedience.

Ioy or comfort of conſcience through Chriſt, is the firſt part of viuification or quickening, when a man being broken or humbled for ſinne, is refreſhed by the Spirit, that ſo hee may reioice in God being appeaſed through Chriſt. *Iſai* 57. 13. *Pſal.* 51. 10.

New obedience, is the other part of viuification, when a man (the fleſh being mortified

fied) doth afterwards conforme his whole life, to the will of God and his holy Law.

Of this alſo there are two parts: flying from euill, and the following of good. *Pſal.* 34. 15. *Iſai* 1. 16. 17.

For it is not ſufficient to flie things forbidden, vnleſſe a man alſo do the things commanded. For not he that flieth vnrighteouſneſſe, but hee that exerciſeth righteouſneſſe is righteous. 1. *Ioh.* 3. 7.

Thus farre concerning the regeneration of the ſoule: now concerning the regeneration of the body.

Of the regeneration of the body.

The regeneration of the body, is that by which the body is made obedient to the ſpirit, inſomuch that it executeth nothing vnleſſe it agree with the wil of God. *Rom.* 12. 1. 1. *Theſ.* 5. 23.

To this belongeth both mortification, and quickning. *Rom.* 6. 12. &c. *Col.* 2. 11.

The parts therfore of it are two: the brideling of the affections, and the ruling of the *moueable* members. Pag. 252.

The brideling of the affections is the firſt part of the regeneration of the body, by which the affections are tamed, that they might obey reaſon regenerated.

The

The ruling of the mooueable members, is the other part of the regeneration of the body, by which all the members of the body are ruled, leſt being thruſt forward by the corrupted luſts remaining, they ſhould do any thing contrary to the conſent of the minde and will regenerated.

The teſtimony of regeneration, is a holy and iuſt life.

O how many are there, who by their wicked life do openly ſhew, that they are not regenerated!

An vpright man, and a corrupted man, a regenerated man, and an vnregenerated man differ in termes or ſpeech, but not in being or ſubiect.

Hitherto concerning the parts of regeneration: the perpetuall adioints thereof remaine.

Of the ſpirituall warfare. Pag. 253

The ſpirituall warfare or battell of a regenerate man, and the *victory* of the ſame regenerate man, are things continually accompanying regeneration or adioined thereto.

The ſpirituall battell or warfare of a regenerate man, is the battel by which he without ceaſing fighteth againſt the deceits of the diuell, the bad examples of the world, the ſolicitings of his owne fleſh, as the cauſes of ſinne, and

and reſiſteth them ſtoutly. *Rom.* 7. 8. and ſo forward. *Gal.* 5. 16. 17.

The victorie of a regenerate man, is that, whereby hee doth through Chriſt ouercome the ſnares of the diuell, of the world, and his owne fleſh, 1. *Ioh.* 5. 4. and 3. 9. *Rom.* 16. 20. 2. *Cor.* 2. 14.

Hitherto concerning regeneration: now concerning adoption of the ſonnes of God, and their ſpirituall freedome.

Adoption of the ſons of God is a benefit of God, by which hee receiueth vs for Chriſts ſake, to be his ſonnes, and maketh vs heires of heauen, and eternall life with him, *Rom.* 8. 15. 16. 17. *Gal.* 3. 26. *Epheſ.* 1. 5. *Iohn* 1. 12. *Of adoption.*

Adoption is twofold: imperfect, which we haue in this life: of this it is ſpoken to the Romans; For yee haue not receiued the ſpirit of bondage againe to feare, but the ſpirit of the adoption of ſonnes, by which we crie Abba father. And they already haue obtained this adotpion, who haue receiued Chriſt by faith, *Ioh.* 1. 12. The other adoption is perfect, which in the reſurrection ſhall be giuen: of that it is ſpoken in the ſame Chapter to the *Romans*; Euery creature ſigheth, and waiteth for the reuealing of the ſons of God.

Moreouer

Moreouer euen we also hauing the first fruits of the spirit, do sigh within our selues, waiting for the adoption, and redemption of our bodies.



Thus farre concerning adoption of the sons of God: now concerning their spirituall liberty or freedome.

The spirituall libertie of the sonnes of God is a benefit of God, whiles they that by faith are made the sons of God, are through Christ absolued or loosed from spirituall bondage. *Gal.* 5. 1. And it is called Christian liberty, both because it is obtained by Christ, and also because it belongeth to all Christians. We vnderstanding by the name Christians, the faithfull of all ages.

And it is either common to all the faithfull, vnder the Old and New Testament, or else proper *to the faithfull* in the New Testament.

Pag. 256.

The common freedome that belongeth to all the faithfull, vnder the Old and New Testament, is threefold, that is, from *the* [1] *rigor* or severity of the morall law, *from* [2] *the bondage* of sinne, and *from the* [3] *yoke* or burthen of mens traditions.

[1] Pag. 255.
[2] Pag. 255.

Freedome from the rigour or severity of the morall Law, is twofold, namely, first from that

that moſt rigorous demanding of perfect obedience', and then from the curſe or puniſhment for the breach of the Law, ſeeing that Chriſt became a ſuretie for vs, and hath performed that obedience for vs, and for our ſakes vnderwent, and bare alſo, yea ouercame the curſe and puniſhment.

Whereupon it followeth, that there is purchaſed for vs freedome from the power and tyranny of the diuell, from condemnation and eternall death. *Ioh.* 8. 36.

And by this we comfort our ſelues, in the conflict of conſcience, before the iudgement of God.

Freedome from the bondage of ſin, is that by which wee are deliuered from the dominion of ſinne, that ſinne may no longer raigne ouer vs, but that wee being iuſtified and endued with the holy ſpirit, we without conſtraint, of a ready good will and freelie rather than by bond, might liue to righteouſneſſe and vnto God. *Iohn* 8. 34. 2. *Cor.* 3. where the ſpirit of the Lord is, there is liberty. *Rom.* 6. 6. and ſo forward euen to the end. 2. *Pet.* 2. 19. *Gal.* 5. 13.

Freedome from the yoke of humane traditions is that, by which all the faithfull are looſed from the obſeruation of mans inuentions, ceremonies, and ſuperſtitions, which vnder

vnder the ſhew of godlineſſe and religion, are thruſt, or els imperiouſly laid vpon the church. Of this ſort were the traditions of the Phariſeis, which the faithfull did not greatlie regard. *Mat.* 24. 4. *Mat.* 15. 2. and 9. 14. 15. Of this freedome Paul ſpeaketh, 1. *Cor.* 7. 23.

And thus much concerning the common liberty of all the faithfull. Now touching the peculiar freedome of the faithfull, vnder the New Teſtament.

The proper freedome of the faithful vnder the New teſtament, is ſpecially called by ſome Chriſtian libertie, becauſe it belongeth to the faithfull alone vnder the New Teſtament, who in the ſtrict ſignification of the name, are called Chriſtians, for difference of the ancient beleeuers commonly called Iewes.

And that is twofold, freedome from the lawes of Moſes, ceremoniall and iudiciall, and *freedome in indifferent* things.

Pag. 257. *Of freedome from the lawes of Moſes.*

Freedome from the lawes of Moſes ceremoniall and iudiciall, is that by which Chriſtians are looſed from the obſeruation of theſe lawes, namely, ſo far foorth as they only pertaine to the Law of Moſes and the tutorſhip of the ancient people. *Act.* 15. 1. *Cor.* 9. 1. 19. 2. *Cor.* 3. 17. *Heb.* 9. 10.

For

For ſuch lawes as belong to the law of nature, and which haue bound all nations, are not abrogated.

Freedome in indifferent things, is that by which Chriſtians are free, in the vſe of indifferent and meane things, or to abſtaine from them. 1. *Cor.* 9. 1.

Things indifferent or meane things, are thoſe, which are neither commanded, nor forbidden by God, but are deliuered and inſtituted by men, and therefore they make not men righteous or vnrighteous, nor cauſe them to be loued or hated of God. *Of freedom in indifferent things.*

Such are the ceremonies inſtituted by humane authoritie, for good orders ſake. *Of indifferent things.*

Theſe may be kept or omitted, by the power of Chriſtian libertie.

They may indeed be obſerued for the preſeruing of concord, and auoiding of the offence of the weake. *Rom.* 14. 15. 16. 1. *Cor.* 8. 1. 9. and 11. 29. 2. *Cor.* 11. 12. but ſo that alwaies there be no falſe opinion, namely, 1. of merit, as though the obſeruing of them, might merit forgiueneſſe of ſinnes.

2. Of worſhip, as though God would bee worſhipped with them, contrarie to his expreſſe word, *Matt.* 15. In vaine they worſhip mee, according to the commandements of men. Alſo *Ezech.* 20. Walke in my commandements,

dements, and not in the precepts of your fathers.

3. Of perfection, as though the obſeruing of them could make vs perfect.

4. Of neceſſitie, as though it were neceſſary that they ſhould be obſerued for conſcience ſake, and as though the conſcience were hurt, vnleſſe they were obſerued; when as yet notwithſtanding no lawes binde the conſciences of men, except the lawes of God onely.

They alſo may be omitted without ſinne, where no danger of offence is, and without the ſhew of denying the trueth, and without the omitting of a neceſſarie confeſſion.

But they doe ſinne who neglecting theſe things, doe breake ſuch ceremonies in reformed Churches.

Therefore indifferent things, according to the circumſtances are either lawful or vnlawfull. *Rom.* 14.20.21. 1. *Cor.* 8.13.

But heere now where there is contention & contrarietie of circumſtances, thoſe which are leſſe, muſt giue place to thoſe which are of greater importance, the leſſe number alſo muſt giue place to the more. *Rom.* 14.21.

Notwithſtanding we muſt take heed, leſt thoſe things be iudged indifferent which are not indifferent.

Such

Such are those which are both *superstitious* and wicked things.

Superstitious things are those, the obseruing whereof is ioined with a false opinion of merit, worship, perfection and necessitie.

Wicked things, are those which are flatly contrary to Gods commandements: of which sort are many traditions of the Pope, as the abuse of the Lords Supper, the Masse, praier to the dead, the worshipping of images, the law of single life, holie daies dedicated to Saints, images made for religions sake, that is to say, that they may serue to the vse of religion, either that they might be worshipped, or that holy things might be represented by thē. For God will not haue images serue to this end: but he will haue all men to be taught by his word. And the monuments by which heauenly things should be represented, are the Sacraments only, not painted, or grauen, but administred. For Christ doth not say, paint this, but doe this, that is to say, breake the bread, take yee, eate yee, and so foorth, in remembrance of me.

The vse of the doctrine concerning Christian libertie is two fold.

1. That we might learne in what things our righteousnesse doth properly consist.
2. That wee might know what to iudge of

ceremonies, namely that righteousnesse is not to be sought for in them, but that wee freely by Christ obtaine righteousnesse, and forgiuenesse of sinnes, not for the obseruation of any ceremonies or traditions of men.

Hitherto concerning our communion with Christ: now concerning our preseruation in this communion.

The preseruation of the elect in their communion with Christ, is a benefit of God, whereby hee doth preserue the elect euen to the end, that they should not perish, but that they should remaine in the fellowship of Christ. 1.*Pet.*1.5.*Isai* 1.9. *Psal.*1.6.

[1] Pag. 274. The parts thereof are[1] *consolation*, the[2] *hea-*
[2] Pag. 274. *ring of the elects prayers*, [3] *defence* against
[3] Pag. 274. their enimies, [4] *deliuerance* out of dangers, and
[4] Pag. 274. the [5] *gift* of perseuerance.
[5] Pag. 274.

Consolation is a benefit of God, whereby hee doth strengthen vs to the suffering of aduersities, with an vnspeakable ioy of heart ioyned therunto. *Psal.*94.19. and 119.76.77. 2.*Cor.*1.3. 1.*Cor.*10.13.

And that is either common in euery crosse
Pag. 264. or affliction, or *particular* in some certaine crosse.

The common consolation in euerie affliction, is manifold.

1. Because

1. Becauſe affliction proceedeth from the diuine prouidence of our moſt mercifull and heauenly Father. 2. *Sam.*16. 10. *Ier.*14.22. *Mich.*7.9. I will beare the wrath of the Lord, &c.

2. Becauſe affliction ſerueth to the good and ſaluation of the elect. *Rom.*8.28. *Pſa.*119. 71. *Reu.*3.10.

3. Becauſe affliction bringeth foorth patience. *Iam.*1.2.3. *Rom.*5.3.

4. Becauſe our croſſe tendeth to the glorie of God.

5. Becauſe affliction bideth but for a while. 2. *Cor.*4.17. *Ioh.*16.16. Chriſt comforteth his Diſciples with the ſhortneſſe of their afflictions. 1. *Pet.*1.6.

6. Becauſe God himſelfe putteth a meaſure and end to affliction. 1. *Cor.*10.13.

7. Becauſe affliction cannot ſeparate vs from Gods loue. *Rom.*8.39.

8. Becauſe affliction is not a teſtimonie of Gods wrath.

9. Becauſe affliction is a teſtimonie of Gods loue. *Prou.*3.11.12. *Hebr.*12.6. 1. *Pet.* 2.19.20.

10. Becauſe he that is prooued by affliction, ſhall receiue the crowne of life, which God hath promiſed to thoſe that loue him. *Iam.*1.12. 2. *Tim.*2.11. *Mat.*5.12. *Reu.*2.10.

11. Becauſe it cannot ouerthrow the elect. 2.*Cor*.4.8. 1.*Cor*.10.13. *Pſal*.34. 21. As the burning buſh, *Exod*. 3.2.3. was not conſumed; ſo likewiſe the Church cannot be conſumed, though it be tried in the furnace of affliction or the croſſe.

12. Becauſe the end of affliction wil be ioyfull. *Luk*.6.21. *Matth*.5.4. *Ioh*.16.20. 2.*Cor*. 1.7.1.*Pet*.1.6.

13. Becauſe other Saints alſo haue bin ſubiect alwaies to affliction. *Ia*.5.11. *Mat*.5.12.

14. Becauſe the Spirit of God reſteth on thoſe that beare affliction. 1.*Pet*.4.14.

15. Becauſe by affliction we muſt enter into the kingdome of God. *Rom*.14.22.

16. Becauſe by affliction we muſt be conformable to the image of the Sonne of God. *Rom*.8.28. 1.*Pet*.4.13.

17. Becauſe they that beare affliction ſhall not bee condemned with this world. 1. *Cor*. 11.32.

18. Becauſe Chriſt himſelfe hath ſuſtained affliction. *Heb*.12.2.

19. Becauſe the eternall ioy which we ſhall reape in the kingdome of God, ſhall excell by many degrees the griefe of affliction in this life. *Iohn* 16.22.

20. Becauſe affliction ſhall not endure for euer.

21. Becauſe

21. Becauſe by affliction our heauenly Father hath appointed to make triall of his elect. 1. *Pet.* 1. 6. 7.

22. Becauſe by daily affliction, we being admoniſhed of our weakneſſe and frailtie, might be humbled, and ſo being humbled, wee doe learne to call for Gods aſſiſtance.

23. Becauſe in affliction wee haue experience of the louing preſence of God. *Pſal.* 34. 19. The Lord is nigh to them that are broken in heart, that is to ſay, to them that are almoſt killed with the greatneſſe of their calamities, and bee as it were almoſt at deaths doore.

24. Becauſe affliction is a token of obtaining eternall inheritance.

25. Becauſe our hope is ſtrengthened by affliction.

26. Becauſe by affliction we learne due obedience to God.

27. Becauſe affliction doth beget in vs contempt and loathing of this preſent life.

28. Becauſe affliction admoniſheth vs of the vanitie of this preſent life.

29. Becauſe affliction doth inuite vs to the meditation of the life to come.

30. Becauſe that together with the griefe, or affliction it ſelfe, there increaſeth comfort in vs. 2. *Cor.* 1. 5.

31. Becauſe at the length God ſhall free vs from all euill. *Pſal.* 34.20.23.

Hitherto concerning common comfort in euerie affliction: now concerning the particular comfort in ſome certaine croſſe or affliction.

As for example, in the griefes and ſorrowes
Pag. 266. of [1] *ſickneſſes* or diſeaſes, in [2] *perſecutions* for
Pag. 266. Chriſts ſake, againſt the [3] *calumnies* and ſlaun-
Pag. 268. ders of the wicked for Chriſts ſake, againſt
Pag. 268. the [4] *diſcommodities* and dangers of pouertie,
Pag. 270. in [5] *mourning for* the death of ſome deere kinſman or friend, &c. to be ſhort, [6] *euen* in death it ſelfe.

Comfort againſt ſorrowes in ſickneſſes.

Wee ought patiently to beare torments and griefes of ſickneſſes and diſeaſes.

1. Becauſe God laieth them vpon vs.

2. Becauſe by them we are fatherly corrected for our ſinnes.

3. Becauſe they are a healthfull triall of our faith in God.

4. Becauſe our torments are more eaſie and light then our ſinnes did deſerue, for we deſerued farre greater torments and paines.

5. Becauſe they are nothing, if they bee compared with the dolors that Chriſt ſuſtained

ned and ſuffred for our ſake. There is no dolor of griefe matchable with that dolor, which our Sauior Chriſt ſuffered for our ſins.

6. Becauſe God hath predeſtinated vs to be made conformable to the image of his ſonne, to wit, euen in ſuffering and bearing of griefes. *Rom.* 8.29.

7. Becauſe it is a teſtimonie of the Lordes exceeding mercy, that we are not conſumed, becauſe his mercies haue no end, they are renued euery morning, and his faithfulneſſe is more large.

8. Becauſe the diſeaſes of the bodie be the medicines of the ſoule. Looke what medicine is to the bodie, the ſame is the diſeaſe of the bodie to the ſoule. The ſoule of a faithfull man is ſicke with the infection of ſinne: and is diſeaſed with the infirmitie or weakneſſe of faith, hope, charitie, &c. And therefore amongſt other things God healeth them, by the diſeaſes of the bodie. But as medicines are vſually vnpleaſant to the ſicke partie, and yet are neceſſarie and profitable; ſo the diſeaſes of the body are indeed vnpleaſant vnto vs, but yet neceſſarie and profitable.

9. Becauſe God would not ſend them to vs, vnleſſe wee had neede of them to admoniſh vs, to thinke vpon the cauſe of diſeaſes, that is to ſay, ſinne, vpon earneſt repentance, and

to

to ſeeke for Chriſt, the onelie Phyſitian of our ſoules.

10. Becauſe God would not laie them vpon vs, vnleſſe they were profitable for vs. For they bring foorth patience, by which wee are inured to beare euen great miſhaps, if God ſhould ſend them, and after a ſort are ſtrengthened againſt them: yea they bring vs ſo far that we learne rightlie to eſteeme good health as a ſingular gift of God, and make much of it, and labor the preſeruation of it, as much as in vs lieth.

11. Becauſe the ſame betideth vs, that befell Iob, who felt grieuous torments, and Dauid, who oftentimes complaineth thereof. *Pſal.* 6. and 38.

Comforts againſt perſecutions, for Chriſts ſake.

Perſecutions for Chriſts ſake, muſt bee patiently borne and indured.

1. Becauſe they are an aſſured teſtimonie of the iuſt iudgement to come. 2. *Theſſ.* 1. 5.

2. Becauſe wee ſuffer for the kingdome of God. 2. *Theſſ.* 2. 5.

3. Becauſe ſuffering for the kingdome of God, wee are thereby accounted worthie. 2. *Theſ.* 1. 5. And to Martyrs belongeth the kingdome of heauen. *Mat.* 5. 10.

4. Becauſe ſo the Prophets ſuffered perſecution.

cution. *Mat.* 5.12. and other godly men haue one common condition with vs. 1. *Thes.* 2.14.

5. Becauſe wee ſuffer with Chriſt, euen according to his example. *Rom.* 8.17.

6. Becauſe glory ſhall follow theſe ſufferings. *Rom.* 8.17.

7. Becauſe the ſuffering of this time or life is at no hand matchable with the glory, that ſhall be reuealed in vs. *Rom.* 8.18. And therefore we muſt determine, that the ſuffering of this time, is at no hand equall with the glory to come; firſt, becauſe that though the ſuffering of this preſent time be great, yet that the glory which ſhall bee reuealed in vs, ſhall bee vnutterablie and vnmeaſurablie greater; who therefore would not patiently indure a ſmall diſcommodity for far greater profits? Secondly, becauſe that though the ſuffering of this life, ſhould continue long, yet it is not eternall, but the glorie that ſhall bee manifeſted in vs, ſhall bee eternall.

8. Becauſe that the things that the enemies of the Goſpell take from vs heere, ſhall moſt abundantly bee reſtored vnto vs in heauen. *Mat.* 19.29. and 5.11. 12.

9. Becauſe that though they kill the bodie, yet they cannot kill the ſoule. *Mat.* 10.28.

10. Becauſe whoſoeuer with a free confeſſion ſhall acknowledge Chriſt before men, him

him alſo will Chriſt acknowledge before his Father: but whoſoeuer ſhall denie Chriſt before men, him will Chriſt alſo denie before his Father. *Matth.* 10. 32. 33.

11. Becauſe whoſoeuer ſhall loſe his life for Chriſts ſake, ſhall finde it. *Matth.* 10. 39.

Comforts againſt the calumnies and railings of the wicked, for Chriſts cauſe.

1. Becauſe the Lord hath commanded them to raile and ſpeake euill. So Dauid comforted himſelfe.

2. Becauſe Chriſt alſo was laden with ſlanders, the Apoſtles alſo and Prophets.

3. Becauſe they are bleſſed that are reuiled for Chriſts ſake. *Matth.* 5. 11.

4. Becauſe though we be accounted for heretikes and the children of the diuell, yet the time ſhall come wherein it ſhall be manifeſt, that we are the ſonnes of God. *Rom.* 8. 19.

Comforts againſt the diſcommodities and inconueniencies of pouertie.

1. Becauſe ſo it pleaſeth God to exerciſe ſome with pouertie, we ought to approoue of his good will.

2. Becauſe Chriſt alſo was poore. *Mat.* 8. 20.

3. Becauſe pouertie condemneth no man.

Comforts for him that mourneth ouer the dead, be he kinſman or friend.

1. So Gods holy will would haue it, and to it

it we ought patiently to ſubiect our ſelues.

2. He that is dead in Chriſt, is tranſlated out of this miſerable life into a better.

3. He is freed from ſin. *Rom.* 6.7.

4. Becauſe hee ſhall be raiſed from death to ſempiternall glory. 1.*Theſſ.* 4.13. 14. *Roman.* 8.11.

5. Becauſe God gaue him thee but for a while, therefore thou muſt not grieuouſly take it, if he be called from thee.

6. Becauſe hee is well prouided for before God.

7. We ſhould not enuie his reſt and bleſſednesſe, into which hee is tranſlated out of the trouble and miſerie of this life.

8. Hee ſhall in a glorified body be reſtored vnto thee, and ioined with thee, in that other life.

9. He is not dead, but ſleepeth in the Lord.

10. Bleſſed are the dead that die in the Lord.

11. By death he is called from exile, that ſo he might dwell in his countrie', euen his heauenly countrie,

12. By death he is freed from vanitie, from which bruit beaſts, yea the creatures that are void of life and ſenſe, as trees and ſtones, deſire to be deliuered. *Rom.* 8.20. &c.

13. It goeth well with him that is deliuered from ſo many miſchiefes and perils of this

laſt

last age, as were foretold by the Lord should fall out.

14. In the death of Christians, there is approching the kingdome of heauen.

15. The body indeed is dead by reason of sin, but the spirit is life for righteousnesse sake. *Rom.* 8.10.

ut of the sputations Doct. Iohn mes Gri- us.

Comfort against death is likewise manifold.

1. Because we do not liue or die to our selues, but to God. *Rom.* 14. 8.

2. Because Christ is to vs both in life and in death an aduantage. *Phil.* 1.21.

3. Because Christ is to vs resurrection, and life: and they who beleeue in him although they were dead, yet shall they liue. *Iohn* 11. 25.

4. Because God mitigateth and shortneth to his seruants the sorrows of death.

5. Because our death turned into sleepe, is a fulfilling of the mortification of our flesh: and he who is dead is free from sinne. *Rom.* 6.7.

6. Because we know, that if the tabernacle of this our earthly house were dissolued, wee shall haue a building of God, namely, a dwelling place not made with hands, but eternall in the heauens. 2. *Cor.* 5. 1.

7. Because we dying godlily goe to Christ, which

which is beſt of all for vs. *Phil.* 1. 23.

8. Becauſe this way of all fleſh is ſanctified by the death of Chriſt.

9. Becauſe if at any other time in ſuffering the griefes of this life, yet eſpeciallie in the agony of death, the power of comfort which the ſpirit of Chriſt miniſtreth, doth beyond all account ouercome the ſorrows of death.

10 Becauſe the fleſh indeed is weake, but the ſpirit is ready. *Mat.* 26. 41. Therefore the inward man doth not feare death much, but his outward man, namely, the fleſh.

11. Becauſe the deſire that wee haue cleerely to behold God, & to be deliuered from whole ſin, doth greatly diminiſh, and mitigate the feare and ſorrow of death.

12. Becauſe our loue towards the faithfull, (who ouercomming death haue gone before vs, and with whom we greatly deſire to be ioined in one countrie) ought to be no leſſe, than it ſhould be towards them whom we leaue aliue behinde vs in this miſerable exile, fearing forſooth to be ſeparated from them, who muſt yet notwithſtanding by and by follow after vs.

13. Becauſe wee do ſo euidently and ſo often perceiue the mercie of God towards our children being dead, therefore it becommeth vs, to be of a reſolute mind, eſpeciallie ſith we

know

know that wee are ſealed with the pledge of the Holy ſpirit.

14. Becauſe wee muſt not make greater account of this naturall life, than of the ſpirituall: that ſo the deſire hereof might leſſen the feare of death.

15. Becauſe we certainly know, that the ſoule indeed is immortall, and is carried by Angels to the aſſemblie and congregation of the firſt borne, who are written in heauen. *Luk.* 16.22. *Heb.* 12.13. And wee know that the bodie reſteth in the earth: neither indeed hath one vnfitlie called the graue, the hauen of the bodie.

16. Becauſe wee beleeue the reſurrection of the bodie and life eternall.

17. Becauſe as in the whole life, ſo in the agonie of death, God doth not ſuffer his ſeruants to bee tempted aboue that which they are able to beare, but doth giue, euen the iſſue with the temptation. 1. *Cor.* 10. 13. That indeed is a wonderfull thing, which *Gregory* ſaith in his Morals; ſome die laughing. But we had rather ſay, that death is ouercome in vndergoing it manfullie.

18. Becauſe wee muſt not thinke ſo carefullie of a quiet death, as of an holie life. For as *Auguſtine* ſaid excellentlie: We muſt not thinke that death euill, before which hath gone a holie

life. And as the same man saith; He cannot die euill, who hath lued well: and he hardly dieth well, who hath liued euilly.

19. Because death neuer is altogether vntimely, whether we respect the good or wicked. For the godly are called before the time, that they should no longer be vexed of the euill: but the euill and wicked are taken away, that they should no longer persecute the good as the same *Augustine* saith.

20. Because this life is filled with so many and great miseries, that death compared with it, is taken to be a remedie, and not a punishment; as *Ambrose* iudged.

21. Because he feareth to die (to wit, extremelie) that doth not hope to liue after death: as saith *Chrysostome*.

22 Because it is better to offer that for a free will offering to God (our spirit I mean) which otherwise we are bound to restore, as a thing that *is* due: as *Chrysostome* saith.

23. Because as death is euill to the euill, so it is good to the good, to whom all things worke together for good.

24. Because death is the way to life; as *Ambrose* wisely saith.

25. Because this death is the repairing of life: as the Church singeth.

26. Because as *Bernard* saith: The death of

the iuſt is good, by reaſon of the reſt it bringeth with it: a better becauſe it renueth vs: beſt, becauſe it putteth vs out of danger. And as the ſame man ſaith, The death of ſinners, is bad, worſer, worſt of all: but the death of the good, is good, better, beſt of all.

27. Becauſe that death is good, which taketh not away life, but tranſlateth it into a better eſtate. This is a ſentence of the ſame *Bernard.*

28. Becauſe as the ſame man alſo witneſſeth, death hath freed vs from death, life from errour, grace from ſinne.

29. Becauſe faithfull men take death to be but a name onely, as ſaith *Chryſoſtome.*

30. Becauſe God ruleth death, that it cannot be a cauſe of any euill to vs.

Hitherto concerning comfort: now concerning the reſt of the benefits.

The hearing of praiers, is a benefit of God, whileſt the elect praying in Chriſts name, and that with true faith, God performeth vnto them all things which profit to and further their ſaluation. *Iohn* 9. 31. *Pſal.* 145. 18. 19. *Iohn* 14. 13. 14. and 15. 16. *Mark.* 11. 24. *Pſal.* 34. 5. 6. 7. 16. 18. 19.

Defence againſt enemies, is a benefit of God,

God, whileſt hee ſo defendeth the elect againſt their ſpirituall and bodily enemies, that by no meane they can hinder their ſaluation. *Pſal.* 3.4.9. and 4.9. *Iſai* 9.

Deliuerance out of dangers, is a benefit of God, whileſt he doth often times maruellouſly and beyond all hope of man, deliuer his elect being in diſtreſſe, that ſo (trying his preſence in their perils) they might reioyce in him, and conceiue aſſured hope, that they ſhall yet be deliuered. *Iſai* 4.2. and 18.3. &c. and 34.5. 2. *Cor.* 1.10.

The gift of perſeuerance is a benefit of God, by which he doth ſo ſeale in the elect being regenerated the grace of Ieſus Chriſt by the Holy ſpirit, that they continue in it, euen to the ende, and can not vtterly fall from it. *Rom.* 11.29. and 16.25. *Matth.* 24. 24. 1. *Iohn* 2.19.27. 2. *Pet.* 2.18. *Iohn* 10.28. *Rom.* 8.35. *Luke* 22.32. 2. *Cor.* 1.21.22. *Eph.* 4.30.

Yea euen the elect that are borne againe ſinne indeed, and that ſometimes verie grieuouſly alſo, and therefore fall, for their ſinne, from the grace of God and faith: but firſt, not from all grace, ſecondly, not for euer.

For the elect that are regenerated, cannot fall away from all grace and faith, and for euer.

1. Becauſe all the elect of God, are like vnto a tree planted by the riuers of waters, which bringeth foorth hir fruit in due ſeaſon, and whoſe leafe falleth not. *Pſal.* 1.3.

2. Becauſe the elect of God, though they fall, yet they are not caſt downe, but are vpheld by the hand of God. *Pſal.* 37.24.

3. Becauſe all the elect of God truſt in the Lord, and are like vnto mount Sion, which is not mooued, but abideth for euer. *Pſalme* 125.1.

4. Becauſe the Lord will beare all his elect euen vnto their old age, and till their heads be gray, and will deliuer them. *Iſai* 46.4.

5. Becauſe God hath promiſed to all thoſe that are elected to eternall life, that his mercy ſhall not depart from them, and that the couenant of the peace of God ſhall not bee remooued. *Iſai* 54. 10. Though theſe mountaines ſhould fall, and theſe hils ſhould mooue, yet ſhall not my mercie depart from thee, and the couenant of my peace ſhall not be remooued, ſaith the Lord, that hath compaſſion on thee.

6. Becauſe God hath put into them that be elected to eternall life, one heart and one way to feare him all the daies of their life. He hath put his feare into their heart, that they might not depart from him. *Ier.* 32.39.40.

7. Becauſe

7. Becauſe they that are elected to eternall life, heare Chriſts words and performe them, and are like vnto a wiſe man that built his houſe vpon the rocke, which doth not fall by the rage and violence, either of ſtormes, floods or windes. *Matt.*7.24.25.

8. Becauſe there is promiſe made to all that are elected to eternall life, that a bruſed reede ſhall not be broken, and that ſmoking flaxe ſhall not be put out. *Mat.*12.20. *Iſai* 42.1.

9. Becauſe Chriſt hath promiſed to all that are elected to eternall life, that they ſhould not be ouercome, no not of the gates of hell. *Matth.*16.18.

10. Becauſe concerning all the elect vnto eternall life, it is moſt certaine that they cannot bee deceiued, by falſe Chriſts and falſe Prophets. *Matth.*24.24.

11. Becauſe Chriſt hath prayed for all that are elected to eternall life, that their faith faile not. *Luk.* 22.23. *Iohn* 17.15.17.20. *Rom.* 8.34.

12. Becauſe they that are elect to eternall life, doe in an honeſt and good heart keepe the word which they haue heard, and doe by patience bring foorth fruit. *Luke* 8.5.

13. Becauſe all that are elected to eternall life, are free from the danger of eternall deſtruction, and are ſaued likewiſe from the

feare of being taken out of Chriſts hands, or from the power of our heauenly Father. *Iohn* 6.39. and 18.28.29.

14. Becauſe Chriſt hath promiſed to them that are elected to eternall life, that they ſhall neuer thirſt. *Iohn* 6.35.

15. Becauſe for al them that are elected to eternall life, Chriſt hath vndertaken, that he wil at no hand caſt them out of doores. *Ioh.*6.37.

16. Becauſe all that are elected to eternall life, haue eternall life.

17. Becauſe the Holy ſpirit of God abideth for euer with all the elect. *Iohn* 14.16. 1. *Iohn* 2.27. and 1. *Iohn* 3.9. where, by the ſeede of God is meant the holy Ghoſt, and that by a very fit and faire metaphor, becauſe that by the power thereof, as if it were by a certaine ſeed, we become or are made new men.

18. Becauſe God hath called, iuſtified, and glorified thoſe that are called vnto eternall life. *Rom.*8.29.

19. Becauſe thoſe that are elected to eternall life, are ſure, that they cannot be ſeparated from the loue of God which is in Chriſt Ieſus. *Rom.*8.38.39.

20. Becauſe to all them that are elected to eternall life, God hath giuen, and that vnto ſaluation, ſuch gifts as he cannot repent of. *Rom.*11.29.

21. Becauſe

21. Becauſe all the elect of God, are ſealed with the holy Ghoſt againſt the day of redemption. *Eph.* 1.13.14. and 4.30.

22. Becauſe all that are elected to eternal life, are kept by the power of God through faith, vnto ſaluation prepared to be manifeſted in the laſt time. 1. *Pet.* 1.2.3.4.5.

23 Becauſe all that are elected to eternall life, remaine with the Church of Chriſt. 1. *Ioh.* 2.19.

24. Becauſe all that are elected to eternall life are borne of God, and are free from the ſinne that is to death. 1. *Iohn* 3.19.

25. Becauſe thoſe that are elected to eternall life, ſo preſerue and keepe themſelues, that that euill one doth not touch them. 1. *Iohn* 5.18.

26. Becauſe there is a promiſe made to them that are elected to eternall life, that God will be their Father, and that they ſhall be his ſonnes: and that if they ſinne God will correct them, with the rod of men, and the puniſhments belonging to men, but his mercie he will not take from them. 2. *Sam.* 7.14. 15. *Pſal.* 89.31. &c.

27. Becauſe, that if they that are elected to eternall life, could vtterly loſe or fall from ſauing faith, many abſurdities would enſue thereupon. For Gods purpoſe touching our

election should faile: Againe, Gods purpose of our election, should hang not vpon the vnchangeable will of God, but vpon mans will; besides, this foundation of God, the Lord knoweth them that are his, should not bee sure. Lastly, euerlasting life should be placed in mans power, &c.

28 Because the holy Ghost giueth this testimonie to the elect, that they are Gods sons. *Rom.*8.16.

29. Because God abideth in them. 1.*Ioh.* 3.24.

30. Because the elect are assured, that God both can and will confirme and keepe in them, that which hee hath committed vnto them, and that vntill that great day of Christ. 2.*Tim.*2.12.

31. Because Christ died for the elect. *Gal.* 2.20.*Rom.*8.34.

32. Because the elect pray vnto God for perseuerance in faith, and are heard. On the other side the opinion of the Pelagians, bringeth in doubting. But if wee are to aske from God the gift of perseuerance, it will thereupon follow, that wee ought not to doubt, but that God will giue it vs.

Hitherto concerning our preseruation in this communion with Christ: now concerning the gift of eternall life.

The

The gift of eternall life, is a benefit of God, purchaſed for vs by Chriſt, when God, both in this life giueth to the regenerate a taſte and certaine beginning as it were of that eternall life, and alſo will fullie giue it, after the vniuerſall riſing of all the dead, that they may liue with him for euer. *Rom.* 6. 23.

Hitherto we haue ſpoken of the principall good things of the couenant of grace.

The acceſſories thereof, are thoſe good things concerning this temporall life, which God addeth and giueth vnto them that are entred into couenant with him, and that according to his own moſt holy pleaſure, and as he knoweth the ſame to be profitable for the ſaluation of euerie one of them.

And thus far touching one point of the couenant of grace, namely, as on Gods behalfe, and as it reſpecteth him.

The other point of the couenant, is on our part a band, by which God hath bound vs vnto himſelfe that we ſhould be his people.

To be a people vnto God, is to walk before God with vprightneſſe. *Gen.* 17. 1. or to liue in Gods preſence as becometh honeſt and dutifull

dutifull children.

Which is performed by true faith in God, and by obedience to the Law.

For wee walke by faith and not by sight. 2. *Cor.* 5. 7.

And we walke in the Law of the Lord. *Psa.* 119. 1. as who are Gods workmanship, created in Christ Iesus vnto good workes, which God hath prepared, that wee might walke in them. *Ephes.* 2. 10.

And this band, is that answering againe of a good conscience, whereby the beleeuers doe againe promise to God, that they doe in true faith receiue his benefits, and that they will serue him in true holinesse and righteousnesse all their life long, the better therby to expresse their due thankfulnesse towards him. 1. *Pet.* 3. 22. *Psal.* 119. 7. 8.

And thus farre touching the points of the couenant of grace.

Furthermore, that eternall couenant, and which also hath continued, euen from the first promise giuen touching the seed of the woman, that should break the serpents head, and so shall continue vnto the worlds end, is alwaies one if you respect the substance of it.

But

But as in regard of the administration of it, it is either old or new.

Old, as it was the reconciliation of the old people with God, through Christ that was to be giuen.

New, as it is the reconciliation of the new people, with God through Christ, now already giuen and exhibited in the flesh.

Wherefore, it shall be woorth the labour to consider both how they are one, and also *their difference.* Pag. 287.

That oneneſſe or vnity of them we call, the conueniencie or agreement, yea if you wil, the similitude, and that in a large signification, is betweene them.

This vnity consisteth specially in new things.

First, in the principall efficient cause, for the same God is the authour of either couenant.

Secondly, in the foregoing cause, for either couenant is staied, not vpon any merits of men but the onely mercie of God that calleth vs. *Luke* 1.54.55.72.78.

Thirdly, in the principal meritorious cause, for Christ is one and the selfe same foundation of both the couenants, for whose alone intercession, all the faithfull from the beginning of the world, euen to the end thereof are reconciled

conciled to God. *Heb.* 13. 8. *Reuel.* 13. 8.

Fourthly, in the matter, for there is one and the ſame thing promiſed in either.

Fiftly, in the eſſentiall forme: becauſe in both of them, there is a mutuall bond between God and the elect: his being indeed altogether free, and theirs of duty.

Sixtly, in the end, becauſe as the new couenant, ſo alſo the old, pertained both to ſtir vp in vs the deſire of bleſſed immortality, and alſo to confirme the hope thereof in vs.

Seuenthly in effect, becauſe either of the couenants hath on both ſides brought to the faithfull, iuſtification and regeneration. *Iohn* 8. 56.

Eightlie, in reſpect of the ſubiect in which, for God hath made both couenants with the elect alone.

Ninthly, in the adioyned inward ſealing, for both the couenants are by the ſame Holy Ghoſt ſealed vp in the faithfull, both old and new.

From whence flow theſe conſequences:

That the faithfull in the old teſtament were ſaued by the ſame free mercy of God that we are.

Alſo that they both had and knew, both God, as Chriſts father, and Chriſt the Mediator.

Alſo

Alſo that they had the ſpirituall promiſe of euerlaſting life.

Therfore blaſphemous *Seruetus* hath erroneouſlie affirmed, as alſo *Bellarmine* with him, *Tom. 1. l. 2. de Rom. Pont. c. 29.* in his ſolution of the fourth argument: that in the Old Teſtament, there are only temporall promiſes; and in the new, ſpirituall and eternall.

That the faithfull Iſraelites as in regard of the grace of the couenant, were equall to vs Chriſtians.

And that the word of God, which abideth for euer, was no leſſe the incorruptible ſeed, to the beleeuing Iſraelites, than to vs.

That the partakers of either couenant were ſealed with the ſelfe ſame holy Ghoſt.

That the Sacraments of the Iſraelites, and ours, were all one in ſignification, that is to ſay, that their Sacraments did ſignifie and ſeale vp vnto the Iſraelites, the verie ſame promiſes of eternall and heauenly life, which our Sacraments doe ſignifie and ſeale vp to vs. *1. Cor.* 10. 3. 4.

That there is of either people, both old and new, one Church of the elect, and the ſame communion of Saints, and that from the beginning of the world, euen to the end.

That there is one faith.

Laſtly, that there is but one ſaluation, and one

one meane or way to attaine it, that is to say, by faith in Christ. *Act.* 15. 11.

Hitherto concerning the vnity or agreement of the old and new couenant of grace.

And these are the differences betwixt either of the couenants.

The first, the old belonged to one people alone: the new belongeth to all people.

The second, the old by diuers ceremonies shadowed out Christ, that was to be manifested: the new cleerelie setteth out Christ now alreadie trulie exhibited.

The third, God in the old couenant, did vnder earthly benefits, exhibit the heauenly inheritance, that so by them it might be seene, and after a sort tasted. But vnder the new hee doth the right way direct our mindes, to the meditation of eternal life, omitting such earthly aids and helps, as he vsed amongst the Israelites.

The fourth, the old was somewhat dark: but the new is very cleere.

The fift, the old was established by the bloud of beasts. But the new is established after a new maner, to wit, by the bloud of Christ.

The sixt, the old was commonly sealed, by Circum-

Circumcision and the Paschall Lambe: but the new is sealed by new, and the same more easie Sacraments, to wit, Baptisme and the Lords supper.

Whereupon it followeth, that the faithfull since Christs comming are in better condition, as in regard of the administration of the couenant, than the faithfull were before Christs comming. *Matth.* 13. 16. 17. 1. *Pet.* 1. 10. 11. &c.

Moreouer, the couenant that is generall to all the beleeuers, is in Baptisme specially made and established with euerie one of the faithfull.

And it is alwaies ratified and sure euen to them that fall, when they do repent.

Neither do they enter into a new couenant after their falles, but that which was before entered into, is restored, renued, and againe confirmed.

And the often remembrance and establishment of the couenant, by the often vse of the Lords supper, was therefore instituted, that we might haue comfortable props against the temptations and shakings of our faith.

Wherefore the Lords supper, calleth euery one of the faithfull backe, to the consideration of the couenant made or entred into in Baptisme.

Hitherto

Hitherto concerning the ſpirituall couenant: now concerning the corporall or bodily couenant.

Of the corporall couenant

The bodily couenant is a couenant, in which God promiſeth men corporall good things. Of this ſort was the couenant which God made with Noah, and all his poſterity after the floud, that hee would not any more deſtroy men and beaſts with a floud. And he tied Noah and his poſterity to the propagation and preſeruation of mankind, by making alſo a Law againſt murtherers. *Geneſ.* 9. 1. 2. &c.

And the verie beaſts, receiue in ſome ſort the benefit of this couenant, which for mans ſake by meanes therof are freed from an vtter deſtruction.

Now the Sacrament or ſigne of this bodily couenant, is the raine-bow, which God hath placed in the clouds. *Geneſ.* 9. 12. 13. &c.

Hitherto concerning Gods couenant: now concerning the diuine ſigne.

Of ſignes Auguſt. in his 2. booke of Chriſtian doctrine. chap. 1. Phil. Melanct.

The diuine ſigne, is that which of it ſelfe doth cauſe ſome diuine thing to come into mans minde, beſides that ſhew which it offereth vnto the ſenſes. Or elſe, it is ſomething

offering

offering it ſelfe vnto the ſenſes, which putteth men in minde of ſome other thing, which is relatiuely, or in reſpect ioyned with that ſigne.

Of al diuine ſignes this is the common vſe, to admoniſh men, touching Gods will and benefits, and to ſeale vp faith in the promiſes.

For therefore God addeth ſignes vnto his word, that he might prouide for our infirmitie, and might confirme the promiſes vnto vs.

And that is true touching all diuine ſignes, if a man will paſſe from the firſt Sacrament of immortalitie in Paradiſe, vnto the laſt ſignes of the laſt comming of Chriſt.

For all agree in this ſcope and end, as well vniuerſall as particular, as well thoſe that be manifeſted in naturall things, as in miracles: to bee ſhort, as well ordinarie as extraordinarie.

A ſigne is either naturall or giuen.

A naturall ſigne, is a ſigne which by nature hath that ſelfe ſame thing in it which it ſignifieth. Of this ſort is the rainbow, ſignifying either ſhowers or faire weather, if it bee conſidered naturally.

A ſigne giuen, is a ſigne which doth not by nature ſignifie that whereof it is a ſigne, but it ſignifieth by the appointment and will of God, that whereof it is the ſigne: as the rain-

bow is a ſigne by the appointment of God, that the world ſhall not periſh with a floud.

The ſigne giuen, is either a miracle or a *Sacrament*. Pag. 295.

A miracle is a ſigne effected beyond the order of nature. *Exod.* 3.2. and 14. 21.22.23. *Dan.* 3.94. and. 6.22. *Matt.* 14.19.20.

Therefore if any thing be done according to the order and courſe of nature, it is not miraculous, but naturall.

Such things as are naturall, are not miracles.

There are three ends of miracles: the firſt, that God by them might manifeſtly ſhew foorth his power. *Exod.* 19. and 20. *Dan.* 3. Miracles therefore are ſignes not of the Church, but of diuine power.

The ſecond, that by them as by ſeales, he might confirme true doctrine. *Mark.* 16. 17.

The third, that by them he might confirme the heauenly calling of the Prophets & Apoſtles, *Exo.* 4.5.8.9. that is to ſay, that the Prophets and Apoſtles were immediately ſent from himſelfe. Miracles therefore were teſtimonies of the immediate calling of the Prophets and Apoſtles, that by them they might obtain audience among the people, & mooue them to beleeue. *Exod.* 4.5.8.9. *Ioh.* 20.21.

But as for Chriſts miracles, this was a ſpe-

ciall

tiall end thereof, that they might witnesse that he was that verie true God, Sauiour and Messias that was promised. *Iohn* 2. *Matt.* 11.

It is true indeed that in miracles the order of nature by the ouerruling power of God is interrupted, but yet neuer destroied or ouerthrowen, neither are the essences of those things destroied, although the forme bee sometime changed. So when the Sunne stood while Ioshua fought, when it returned backe when Ezekiah was sicke, the order of nature was interrupted, not ouerthrowen: for afterward the Sunne kept the same course againe, which was giuen to it in the creation. Yet neuertheless the essence of the Sunne remained. When the sea was diuided, the course of the sea was interrupted: but the worke being finished which God had decreed, it returned againe to the former course, and continued the same: yea the verie essence of the sea remained. When Aarons rod was made a Serpent, it was not the taking away of the substance, but a changing of it. So the water in Cana of Galile, the substance was not taken away, but it was turned into wine.

Now God worketh most freely in the effecting of miracles: for he himselfe hath most freely put that order into nature, therefore

alſo when he wil, he can moſt freely interrupt it. Furthermore, becauſe hee is not bound to the order of nature, hee may interrupt it as it pleaſeth him.

And although God can doe all things, yet muſt not miracles bee euery where alleaged, eſpecially where men cannot be well aſſured of Gods will, neither yet where no neceſſitie is: as for example, in the holy Supper men may not imagine miracles, as though the bodie of Chriſt were ſupernaturally and miraculouſly in the bread; becauſe Chriſt hath no where ſaid, that he would haue it ſo: No where, I ſay, hath he ſaid, that we would be in the bread. Furthermore, it is not of neceſſitie: for Chriſt may become ours, although hee deſcend not into the bread, or with the bread be thruſt into our mouthes.

The working of miracles, is attributed to faith that doubteth not, becauſe faith reſteth vpon Gods almightie power, by which miracles are done. *Thom. Aquin. in explanation.* 1. *Cor.* 13. 2.

Miracles are not alwaies ſeene in the Church, neither indeed are they required therein.

They were indeed neceſſarie for the foundation of the Church, and therefore Chriſt and his Apoſtles wrought verie many.

But

But now they are not neceſſarie. Firſt, becauſe the heauenly doctrine is alreadie ſufficiently confirmed by the miracles of the Prophets, Chriſt and his Apoſtles, and receiued alſo in the world. Whoſoeuer therefore, ſaith *Auguſtine*, *lib.22. de ciuit at. Dei, cap.8.* doth yet ſeeke after miracles, that hee might beleeue, he himſelfe is a great wonder, which doth not beleeue, ſith the world beleeueth.

Secondly, becauſe miracles alone doe not without the expreſſe word of God, confirme the trueth of doctrine, for they are wrought euen by Satan, Antichriſt, and falſe prophets. *Matt.24.24. 2.Theſ.2.9. Reuel.16.4.*

Thirdly, becauſe miracles are not wrought by all the aints, nor at all times, becauſe as Paul witneſſeth, *1.Cor.12.7.* To euery one is giuen the manifeſtation of the ſpirit, to profit withall: for after the ſame maner, and in the ſame place and time, miracles are wroght through the grace of the holy Ghoſt, as by which the profit of the Church may be furthered: as out of the forealledged place of Paul, *Thomas Aquinas* rightly gathered *in explanat. 1.Cor.13.2.*

Miracles muſt needes be expoſed to the ſenſe, becauſe they ought to conuince the vnbeleeuers, and alſo to confirme the faithfull. *Mark.16. Ioh.2.* and 4. and 6. and 7. and 9.

and 12. *Act.* 2. 1. *Corint.* 1. and 12. 2. *Cor.* 12. Therefore ſuch works as are inuiſible, ſecret or hidden, are not miracles.

Miracles alſo are ſignes of times, that is, to ſome notable euents, which God hath ſet before our eies, by which alſo he ſheweth, partly how hee is affected towards men, partly that Chriſts laſt comming is at hand.

The former ſignes of times, ſet out both Gods preſent affection towards men, and alſo that which is to come.

And either of theſe againe are ſignes, either of fauour, or of wrath from God.

Signes of Gods fauor are, the vnlooked for and woonderfull deliuerance of the Church, or of ſeuerall godly men, out of moſt preſent danger, alſo the glorious martyrdome of the Saints, the reformation of the Church, of the common-wealth, of Schooles, the increaſe of the Church, &c.

Signes of Gods wrath, are puniſhments both publike and priuate: the deſtruction of the enemies and perſecutors of the Church, the confuſion of heretikes, the tragicall ends of Apoſtataes, great dearth of corne, and vnuſuall famine, peſtilences, ſlaughters in war, the ſudden deaths of Emperors, Kings, Princes, Noble men, or of ſome other perſons beſides, the loſſe of true religion, the troubles

of

of the Church, heresies, schismes, earthquakes, &c.

The latter are signes of the last day, or of the last comming of Christ: of which, see *Matth.*24. *Luke* 21.

Thus farre concerning a miracle: now concerning a Sacrament.



A Sacrament is an outward signe, which God ioineth to the couenant he hath made with men, both to signifie and seale vp the promise of good things, which he hath promised vnto men, and also to admonish them earnestly and affectionately to cleaue vnto God, and to keepe themselues in his faith and obedience: and that the faithfull vsing the Sacraments, should testifie their godlinesse towards God thereby.

The Sacraments were not at any hand ordained, to deliuer vnto vs some new articles of faith, or to propound new promises: but they are signes added to the promise of the couenant, the better to signifie, confirme, and applie the same to the beleeuers.

Looke what is propounded or promised by the word, the same is signified and sealed by the Sacraments. Therefore the Sacrament is called a visible word.

Of euerie Sacrament there are two parts, the Sacramentall thing, and the Sacramentall rite.

The Sacramentall thing, is a certaine bodily thing appointed by God to be a Sacrament of the things promiſed.

The Sacramentall rite, required to the vſe of the Sacramentall thing, is an action that God hath commanded, by which the Sacramentall thing is ſo handled and dealt withall, that by faith it is referred to that end, for which it was ordained of God.

The onely vſing of the Sacramentall thing without faith, is not the lawfull vſe of the Sacrament.

And this Sacramentall rite, is the maner of adminiſtration of the Sacrament, which God hath preſcribed, and therefore it is the externall forme of the Sacrament.

But the inward and eſſentiall forme of the Sacrament, is that glorious analogie, proportion and ſimilitude of the ſigne and the thing ſignified (*Ioh. Iacob. Gryn. in Theorem. Theolog. de Sacramentorum nucleo.*) A ſimilitude, I ſay, by which the thing promiſed is ſo repreſented to our mindes, that it is alſo truely offered to be communicated and receiued.

If we reſpect the kinds or ſorts of a Sacrament, there is a Sacrament, either of a ſpiri-

tuall

tuall or of *a corporall* couenant.

The Sacrament of the ſpiritual couenant, is a Sacrament, wherby God doth confirme the promiſe of eternall life.

And that is either of the couenant of works or of the *couenant* of grace. Pag. 300.

The Sacrament of the couenant of works, is 301. a ſacrament, which God, in the ſtate of our firſt integritie, gaue vnto our firſt parents, whereby was ſignified and ſealed vp vnto them, that they ſhould for euer enioy that bleſſed life, in which they were created, if they obeied Gods commandement.

And that was double or twofold: the tree of life, and the *tree of the* knowledge of good and euill. Pag. 299.

The tree of life was a Sacrament, by which there was ſignified and ſealed to our firſt parents, eating the fruit of this tree, that immortall life ſhould in the Sonne of God be continued vnto them, if they continued in the obedience of God.

For it was not therefore called the tree of life, becauſe that of it owne vertue, or ſome ingrafted qualitie, it gaue immortalitie to men, which it could not beſtow vpon it ſelfe: but becauſe it was to Adam or Heua, a ſacrament and pledge of immortality, in ſo much that they might aſſuredly promiſe the ſame

vnto

vnto themſelues, ſo long as yeelding obedience to the Law, they ſhould eat of the fruit thereof.

The Sacramentall thing, was the tree it ſelfe, offering it ſelfe to the outward ſenſes, by which was ſignified Chriſt, the true authour and preſeruer of life.

For the Son of God did quicken and giue life vnto man, and that not onely after the fall, but before the fall alſo: as is ſhewed *Iohn* 1.4. In him was life.

Furthermore, this was not onely a bodilie life, by which our firſt parents and all their poſterity ſhould haue had a flouriſhing and growing body, which ſhould neuer haue decaied by continuance of age, but much rather a ſpirituall life, by which their ſoules, enioying a liuely fellowſhip with God, they ſhould haue remained in the perpetuall poſſeſſion of bleſſedneſſe, and ſhould alwaies haue excelled in reaſon, vnderſtanding and other gifts.

The Sacramentall rite, required to the vſe of this tree, was a religious eating of the fruit of this tree, by which there was ſignified and ſealed vp to our firſt parents, the communicating and continuance of life, through the Son of God.

Thus much touching the tree of life:

The

The tree of the knowledge of good and euil was a Sacrament, by which there was signified and sealed vp to our first parents that they should for euer enioy immortall life, and the same also ioined with their exceeding good and benefit, if so be they would abstaine from eating the fruits of this tree: but on the other side, if they did not abstaine, that they should, with their great hurt and euill incurre death and damnation.

This death is not only bodily, by which the body is depriued of temporall life, and sense & motion, when the soule is pulled from it, but specially spirituall death, by which the soule is separated from liuing, cõmunion & fellowship with God, and is void of blessednes, and those excellent gifts, with which it was adorned.

The Sacramentall thing was the tree it selfe, offering it selfe to the outward senses, by which was signified Christ, appointed for good vnto thẽ that profane him not through disobedience: but for euill vnto them which profane him by their disobedience.

For as Christ the Son of God, is the truth of all other Sacraments, so he is of this Sacrament also.

The Sacramentall rite, required to the vse thereof stood in abstaining from eating of the fruit of that tree.

And

And to this end God forbad them to eat of the fruit of the tree of the knowledge of good and euill, that hee might ſhew, that man was not to be in his owne power, but that he ought to be ſubiect to God, and through obedience keepe the order of his ſaluation, and not corrupt or marre it by diſobedience.

Heereupon alſo hee called euen that tree, which he had forbidden man to touch, the tree of the knowledge of good and euill, becauſe that when man had touched it againſt Gods expreſſe prohibition, hee tried and felt the puniſhment of ſinne, and by that meanes knew what difference there was beeweene the good of obedience, and the euill of diſobedience; as *Auguſtine* ſheweth, *tom. 6. lib. de natura boni, aduerſus Manichæos.* Wherewithall agreeth that which the ſame Doctour ſaith *tom.* 8. *in enarratione Pſal.* 70. The tree of knowledge of good and euill, was ſo called, becauſe that man, who would not by commandement diſcerne good from euill, might diſcerne them by experience, that touching that which he was forbidden, he might finde puniſhment.

Hitherto concerning the Sacrament of the couenant of workes: now concerning the Sacrament of the couenant of grace.

The

The Sacrament of the couenant of grace, is a Sacrament, by which God both certifieth all the faithfull that vſe the Sacrament, that the couenant of grace, and all the benefits which are promiſed in that couenant, doe not onelie belong vnto others, but alſo ſeuerallie appertaine to them that vſe the Sacrament according to Gods inſtitution: and alſo putteth them in minde of their band wherewith they were bound to him: and againe, the faithfull themſelues teſtifie their pietie as well before God and his Angels, as before men. *Of the Sacrament of the couenant of grace.*

It is alſo called a Myſtery, becauſe it ſignifieth ſecret things, and ſuch as are vnknowen to them, who haue not beene taught out of the word of God concerning the ſignification and vſe of them: becauſe in it one thing is ſeene, and another is meant. *A Myſtery.*

The Vbiquitaries doe thinke it therefore to bee called a myſtery, becauſe the maner of the bodilie receiuing of it is vnſearchable: but this is a falſe cauſe, becauſe the bodily receiuing hath no foundation in the Scripture, but it is the deuice and imagination of men. Beſides, this maner is manifeſted to vs, that it is ſpirituall and that the receiuing is done by faith.

A Sacrament is one thing, a teſtament is another

other thing, becauſe a Sacrament is the ſeale of a Teſtament.

The Sacraments of the couenant of grace, were inſtituted by God for the faithfull only.

As the word, not receiued by faith is an emptie ſound: ſo the Sacraments not receiued by faith (which beleeueth that, that the rite ſignifieth) is an vnprofitable ceremonie, and a vaine ſpectacle. Therefore the Sacraments are not Sacraments to the wicked and vnbeleeuers, as in regard of them, becauſe they are not to them the ſeales of the righteouſneſſe of faith.

The Sacraments indeed remain Sacraments, as in regard of God, but they loſe the force and order of a Sacrament, as in regard of the vnbeleeuers abuſing them. For *Paul* expreſly ſaith, *Rom.* 2. 25. If thou art a tranſgreſſour of the Law, thy circumciſion is vncircumciſion. And 1. *Cor.* 11. 20. ſpeaking of them that vſe the Lords Supper, without true godlineſſe: This is not to eat the Lords Supper amongſt you. Whereupon it is well ſaid by *Aug. in Ioh. tract.* 80. If thou receiue it carnally, it ceaſeth not to be ſpirituall, though not to thee. And of *Chryſoſtome* alſo vpon *Rom.* 4. *Serm.* 8. For this is a ſigne alſo, when the thing it ſelfe is with thee, that is to ſay, faith it ſelfe, becauſe if thou haue not it, the verie ſigne it ſelfe cannot bee a

ſigne:

ſigne: for whereof ſhall it be a ſigne, whereof ſhall it be a ſeale, when there is not a perſon that may bee ſealed? And preſently after: For if it be a ſigne of righteouſneſſe, and thou haſt not righteouſneſſe, neither haſt thou the ſigne.

The lawfull vſe or vſing therfore of the Sacrament of the couenant of grace, is not the only obſeruation of the externall rite, without faith, referring the rite it ſelfe to that end for which it was ordained by God.

For to the Sacraments of the couenant of grace no other promiſe is added but the promiſe of grace, which hath alwaies the condition of faith adioined with it, either expreſſed or vnderſtood.

Faith maketh not the Sacraments, euen as the ſame maketh not the audible word: but faith is the inſtrument, meane and hand by which the things ſignified and offered of God are receiued through the Word and Sacraments.

The Sacraments therefore profit, that is to ſay, offer and ſeale vp grace in the true vſe of them.

Not by the worke wrought, that is, by the naturall aptneſſe and power of the outward act it ſelfe done, though without faith, and the inward good motion of him that vſeth them.

Neither

Neither by the worke of the worker, that is, by the deuotion and merit of the vſer.

But through liuely faith comming in the vſe.

Moreouer, both the Word and the Sacraments lead our faith vnto Chriſt, as the onely foundation of our ſaluation.

The Sacraments of the couenant of grace ſhew the ſame things to the eies that the word of the Goſpell declareth to the eares. Hence is it, that the Sacrament is called the viſible Goſpell.

Therefore in the Sacraments is propounded, offered, giuen and ſealed, no other thing then is promiſed and preached in the Goſpell, but one and the ſelfe ſame thing, namely, Chriſt with his benefits. In the Sacraments wee receiue no other thing, then in the ſimple word, namely Chriſt with his benefits.

And the receiuing of Chriſt, whether it be in the ſimple word, as in *Iohn* 6. or in the Sacraments, is one and the ſelfe ſame, to wit, ſpirituall, that is to ſay, which is wrought in vs by the power of the holy Spirit, and by the onely inſtrument of faith. The receiuing of Chriſt in the word and Sacraments, do not differ indeed: for in both there is the ſame thing and the ſame ſubſtance, to wit, Chriſt with

with his benefits. It doth not differ in the maner, for it is ſpirituall in them both. The difference is not in the inſtrument by which we receiue it, for in them both faith is the inſtrument to receiue it by. How therefore differeth the receiuing of Chriſt in the ſimple word, and in the Sacraments? In the outward forme onely: to wit, becauſe in the Sacraments bodily ſignes are ioined with the word of promiſe. In the ſimple word God dealeth with vs by preaching, and by our eares onely: but in the Sacraments hee vſeth beſide, ſuch ſignes as offer themſelues to the reſt of the ſenſes alſo: whereby it commeth to paſſe, that the communicating of Chriſt by the Sacraments, is more forcible and plaine, then by the ſimple word onely.

There are two parts of the Sacrament of the couenant of grace: namely the earthly matter, and the *outward action*, or the *outward rite*. *Gen.*17.11. *Exod.*12.8. and ſo forward. *Matth.*3.11. and 28.9. *Matth.*26.26. and ſo forward. 1.*Cor.*11.23.24.25. Pag. 307.

The earthly matter alone, is not a perfect and whole Sacrament, but there muſt come vnto it the outward action or ceremonie, or the vſe of the earthly matter appointed by Chriſt, hauing alſo true faith adioined therewith.

For nothing hath the force of a Sacrament, except there be adioined to it the vse of it, according to Christs institution.

Of the earthly matter.

The earthly matter in the Sacrament, is a signe or token, by which vnder a certaine promised similitude, a heauenly matter is signified and represented to the faithfull, that so they might be assured that the heauenly matter is as certaine spiritually present, as they do certainly see the earthly matter, to bee bodily present before their eies. *Genes.*17.11. *Rom.*4.11. *Ezec.*36.55.

Christ himselfe by the Holy spirit, doth make the things promised present to our faith: and faith receiueth them.

Faith worketh not that presence: but Christ himselfe worketh it.

The heauenly matter signified and sealed vp and confirmed vnto vs in the Sacrament by the earthly matter, is the new Testament or couenant of Grace, ratified in the bloud of Christ, or which is all one with it, Christ with his benefits and graces, promised in the couenant of grace.

Therfore we must not stay in the Minister or earthly elements, but turne the eies of our faith to the things promised.

Of a Sacramentall metaphor.

Wherefore also the earthly matter, by a maner of speaking, both vsuall in the Scripture

ture and Church, and alſo plaine in it ſelfe, is alſo oft-times called by the name of the heauenly matter: becauſe the heauenly matter is ſignified and meant & ſealed vp by the earthly. *Exod.* 24. 8. The bloud of the ſacrifices is called the bloud of the couenant. *Gen.* 17.10. Circumciſion is called the couenant. *Exo.* 12. 11. The Paſchall Lambe is called the Paſſeouer. *Titus* 3.5. Baptiſme is called the waſhing of regeneration.

Now how theſe ſpeeches concerning the Sacraments ought to be vnderſtood and expounded, the Scripture it ſelfe doth declare, becauſe the earthly matter is a ſigne of the couenant. *Gen.* 17.11. Becauſe it is a ſeale of the righteouſneſſe of faith *Rom.* 4.11. Becauſe it is a remembrance of Chriſts death.

And that is done by a metaphor and Sacramentall Metonymie, in which the ſigne is either put for the thing ſignified, or is called by the name of the thing ſignified.

Hitherto concerning the earthly matter: now concerning the outward action in a Sacrament.

Of the outward action in the Sacrament.

The outward action in a Sacrament, that is to ſay, a rite or ceremonie which wee muſt obſerue in the Sacrament according to the

institution of Christ, is a signe of the inward action, which is performed by God, and a faithfull mans soule. *Deut.*30.6. *Matt.*3.11. *Rom.*6.3.1.*Cor.*6.11. *Col.*2.11. *Act.*22.16.

This action is twofold: one of the Minister administring the Sacrament, the other of *a faithfull man* vsing a Sacrament. Pag. 309.

The action of the Minister administring the Sacrament is twofold: the sanctification of the earthly matter; and the administring of the same earthly matter.

The sanctifying of the earthly matter, is an action of the Minister, in the which by Gods commandement, hee appoineth the earthly matter to an holy vse, to signifie and declare, that the heauenly thing, is as well appointed by God himselfe, to the saluation of soules.

Therefore the rehearsing of the words of the institution of the Sacrament is necessarie, that the word of God may bee propounded, by which the Sacrament was instituted and ordained of God himselfe, that so the earthly matter may be sanctified and consecrated to a holy vse, because in it is contained the word of the commandement and promise of God. Therefore *Augustine* saith; The word commeth to the element, and so there is a Sacrament.1.*Cor.*11.23.24.25.

The

The administring of the earthly matter, is the other action of the Minister, whereby is meant, that God doth as certainly offer and giue the benefits that hee hath promised, as wee doe certainly see that the earthly matter is offered and giuen vs by the Minister of the word. 1. *Cor.* 11. 23.

The Minister of the word distributeth and offereth the earthly matter: but Christ himselfe distributeth and offereth the heauenly matter. *Matt.* 3. 11. I baptize you with water, there is another who baptizeth with the holy Spirit.

Hitherto concerning the action of the Minister that administreth the Sacrament.

The action of a faithfull man vsing a Sacrament, is the receiuing of the earthly matter, whereby is signfied that hee doth so certainly receiue spiritually the heauenly benefits that God hath promised, as he doth certainly receiue bodily the earthly matter. *Rom.* 4. 11. *Matth.* 26. 26.

Wee receiue the word of the promise of grace, and the earthly matter from the mouth and hand of the Minister: but we receiue the heauenly matters from the hand of Christ himselfe.

The outward receiuing is done in and by the bodie : the inward is onely wrought by faith and by the powerfull working of the Holie ſpirit in our hearts : for the inward receiuing comprehendeth our vnion with Chriſt, iuſtification, regeneration,&c.

We receiue the earthly matter by the body, that is to ſay, by the members, actions, and ſenſes of the body, by the eies, eares, hands, mouth and ſtomacke, ſight, hearing, touching, taſte and ſmell : but we receiue the heauenly matters in our ſoule by faith, and the powerfull working of the Holy ſpirit in our hearts.

And therefore not onely the faithfull, but euen infidels receiue the earthly matter : but the faithfull onely receiue the heauenly matter.

Theſe therefore are the parts of a Sacrament, which are required to the perfecting of euerie Sacrament, by which the couenant of Grace is ſealed vp : with which if in the true vſe thereof, the heauenly matters and the inward action bee ioyned together, this coniunction is called a Sacramentall vnion, which is alſo the cauſe of the ſpeeches proper to a Sacrament.

Of the Sacramentall vnion.

Therefore the Sacramentall vnion, is a ſpirituall ioyning together of the Sacrament, with thoſe things whereof it is a Sacrament,

or

or els it is a ioyning together of the ſignes and things, that is to ſay, of the earthly matter with the heauenly, and of the outward action with the inward action.

This vnion is not naturall and locall, but ſpirituall and belonging to couenants, and hauing reſpect to others, which is in the diuine diſpoſing of the ſigne to the thing it ſelf: and in the ſpirituall offering and receiuing of things truely ioined with the bodily offering and receiuing of ſignes.

As therefore there are two parts of a Sacrament: ſo alſo of the Sacramentall vnion.

The firſt part, is the vniting of the earthly matter with the heauenly.

It is not neceſſarie, that this heauenly matter, be ſubſtantially and bodily in the earthly matter, or in that place in which the earthly matter is, becauſe this vnion is meerely ſpirituall.

Neither doth it follow, if Chriſt be not bodily preſent on the earth, in the earthly matter, or in the place in which the earthly matter is, that therfore he is not preſent, becauſe that indeed is truely preſent which is preſent ſpiritually.

The other part of the Sacramentall vnion, is the ioyning together of the outward action with the inward action.

For in the right vſe of the Sacrament, the offering and receiuing of the ſigne and thing ſignified is ioined together: the offering and receiuing of the ſigne indeed is bodily, by the hand of the Miniſter: but the offering and receiuing of the thing ſignified, is ſpirituall, through true faith by the hand of Chriſt himſelfe.

For a Sacrament, is not onely an earthly and bodily action, but a heauenly and ſpirituall action alſo, in which not onely the earthly matter, which is on earth, but alſo thoſe things which are in heauen, which are in God, and which are in the hearts of the faithfull, are preſent with vs.

And the Holie ſpirit ioyning vs together with Chriſt, doth couple things that are moſt far a ſunder, as in regard of diſtance of place, much more neerely and ſtreightly then either the ſoule is ioyned with the body, or the Vine with the branches.

Hitherto concerning the parts of the couenant of the Sacrament of Grace: the ends follow.

f the ends f the Sa- ament of e couenant Grace.

There are theſe ends of the Sacrament of the couenant of Grace, and they are common to all kinds of the Sacrament of the couenant.

1. That

1. That it might be a monument, ſigne, and ſeale, of the couenant of grace, and of that communion that wee haue with Chriſt, and is promiſed in the couenant: yea euen of the benefits of God, both alreadie offered, and heereafter to bee offered: that is, that it may put the faithfull in minde, ſeale vp and aſſure them of the benefits of Chriſt beſtowed, or to bee beſtowed vpon them. So the Paſſeouer was a remembrance not onely of the deliuerance out of Egypt already paſt, but alſo of the deliuerance to come by Chriſt. So the holy Supper is a remembrance not only of our redemption made vpon the croſſe: but alſo of that which is to be performed when hee ſhall come to iudge the quicke and the dead, and ſhall fullie deliuer his elect from ſinne, and all their enemies. *Luke* 21. 28.

Hence alſo wee may vnderſtand, how the Sacraments may be ſaid to, ſaue vs, not as cauſes, or inſtruments conferring grace and ſaluation, and that by the work wrought, without any good motion of him that vſeth them, as Papiſts haue wickedly taught, but as it were ſignes and ſeales, ſealing vp in the beleeuers, grace and ſaluation that God himſelfe beſtoweth vpon them.

2. That it might put vs in minde of the band, by which wee haue bound our ſelues

vnto

vnto God, that wee will bee his people, and therefore that by it, our faith might be exercised, increased, and confirmed.

3. That by it we might be stirred vp to the remembrance of Christ, and to thanksgiuing for the benefit of our redemption.

4. That it might be a bond of mutuall loue and cõcord in the Church, that is to say, that by the partaking thereof we might more and more be bound amongst our selues in mutuall loue: for we that are many, are one bread and one body. 1. *Cor.* 10. 17.

5. That it might bee the bond of publike meetings, and of the preseruing of the Ecclesiasticall ministery. *Exo.* 12. 16. 1. *Cor.* 11. 20.

6. That it might bee a note of our profession, whereby as by a cognisance, the Church is discerned from Infidels. *Exod.* 12. 45. So by circumcision the Iewes were discerned from the Gentiles. As all vncleane men were to be kept from eating the things offered to God, this threatning being added, that whatsoeuer vncleane man did eat of them, his soule should be cut off from his people. *Leu.* 7. 20. euen so no vncleane or vnbeleeuing man ought to vse the Sacrament of the couenant of grace.

7. That it might bee a witnesse of our confession and society with the Church. The sixt

end

end pertaineth to the whole Church: but the laſt end pertaineth to euery beleeuer.

Hee that ſhall not be circumciſed, his ſoule ſhall bee cut off from the people of God. *Gen.* 17.14. Whoſoeuer vſeth not the Sacraments when hee may, hee ſheweth that hee is not a member of the Church, and the companion of our confeſſion. For the Sacrament is a witneſſe which teſtifieth, that he who vſeth the Sacrament, doth pertaine to the company of the Church, and that he hath fellowſhip with it. Whoſoeuer in any congregation vſeth the Sacrament, hee by this vſe doth teſtifie, that hee embraceth the confeſſion of that aſſembly, and that hee hath fellowſhip with it.

8. That it might giue an occaſion, both to the yonger ſort to enquire and learne the benefits of God, and alſo to the parents and other, to expound, declare and teach them. *Exod.* 13.14.

Thus farre concerning the ends of the couenant of Grace, and namely of ſuch as are common.

The Sacrament of the couenant of Grace is twofold: of the old Teſtament, *or of the new.* Pag. 325. *Of the Sacrament of the couenant of grace in the old Teſtament.*

And they againe agree and are like in ſignification, and the thing ſignified, becauſe they ſignifie and ſeale the ſame ſignified thing,

thing, namely Christ with all his benefits. *Augustin. in Psal. 77. & tract. 26. in Iohan.*

And yet they differ sundry waies.

1. In Sacramentall signes: for there were one sort of outward signs in the old testament; & another, & the same more simple, in the new.

2. In the maner of signifying. For the old sacraments signified Christ that was to be exhibited, but the new signifie him exhibited.

3. In largenesse. For the old pertained onely to Abrahams posterity, but the new belong to the whole Church gathered of all peoples.

4. In cleerenesse. For the old were somewhat darke, but the new are very cleere. Whereupon it is said by some, that the old Sacraments were the shadow, and that ours are the image: which must be vnderstood of the darknesse of the old, and of the euidencie and brightnesse of the new Sacraments. For the signs of things exhibited, cannot but be more cleere and better vnderstood, than the signes of things to come, as the narration of matters past, is more cleere than the foretelling of things to come. As the doctrine, so the signes also of the Old Testament are more darke and obscure than this of the new.

5. In efficacie. For the grace of the holy Ghost worketh more effectually and plentifully by the new Sacraments than by the old:

for

for as the things ſigned or ſignified, ſo the communion or receiuing of them doth not differ in kind, but onely in degree. *Col.* 2. In whom alſo ye are circumciſed: for by the Sacraments of the New teſtament, Chriſts benefits are more plainely and earneſtly repreſented and ſealed, than they were repreſented by the Sacraments of the Old Teſtament.

6. In continuance or enduring. For the old Sacraments were to continue onely to the accompliſhment that Chriſt ſhould make, but the new ſhall continue euen to the worlds end. 1. *Cor.* 11. 26.

And by theſe very means alſo we may perceiue that our Sacraments are more excellent than the Sacraments of the Old Teſtament.

Now the Sacraments of the Old teſtament are not figures of the Sacraments of the New Teſtament.

1. Becauſe ſo the Sacraments of the New Teſtament had beene the thing ſigned or ſignified by the old Sacraments; which is abſurd. For by that meanes, they ſhould haue beene Sacraments of sacra ments, and not ſignes of the couenant, which God made with the fathers: not ſignes of grace, &c.

2. Becauſe ſo they ſhould haue been ſignes of the things which neither they knew, nor God gaue.

3. Becauſe

3. Becauſe ſo the fathers beleeuing, Baptiſme that was to come, and the Lords Supper alſo, ſhould haue beene ſaued: for certainly in beleeuing that which their Sacraments did ſignifie, they were ſaued.

4. Becauſe by that meanes, the thing ſignified by the old Sacraments, ſhould haue been diuers from that which is ſignified by the new: for of the old Sacraments the thing ſignified, ſhould haue been the new Sacraments, and of the new, Chriſt with his benefits. See *Zachar. Vrſin. conſiderat. part. 2. pag. 539. in octauo.*

The Sacrament of the old Teſtament, is that which before the comming of Chriſt was inſtituted for the Church of the old Teſtament. *Gen.* 17. *Exod.* 12. and 16. 15. and 17. 6. 1. *Cor.* 10. 1. 2. 3. 4.

The Sacraments of the old Teſtament, were either ordinarie, *or extraordinarie.* Pag. 324.

Ordinarie Sacraments were thoſe, which did ordinarily and alwaies pertaine to the Church of the old Teſtament. *Geneſ.* 17. *Exod.* 12.

And they were two: Circumciſion, and the *Paſſeouer.*

Pag. 322. *Of Circumciſion.* Circumciſion was a Sacrament of the old Teſtament, by which all the males amongſt the people of Iſrael were circumciſed in the fore-

foreskin of their fleſh, that it might bee a ſeale vnto them, that they were ingrafted into the couenant that God made with Abraham, that they were incorporated into Chriſt that was to come, and coopted into the people of God. *Gen.* 17.10.11. *Ioſ.* 5.2. *Rom.* 4. 11.

The parts thereof are two: the foreskin, and the outward action in the circumciſion. *Gen.* 17. 11.

The cutting off of the foreskin, was a ſigne that our nature is corrupted, that men are borne guilty in this carnall generation: and therefore ſtand in need of the regeneration and renuing which was to come by the bleſſed ſeed, who ſhould bruiſe the head of the ſerpent, and in whom all Nations ſhould be bleſſed.

The outward action in circumciſion was twofold: the one of the Miniſter adminiſtring circumciſion, the other of a faithfull man receiuing circumciſion. *Geneſ.* 17. 9. 10. *Rom.* 2. 19. and 4. 11.

The action of the Miniſter adminiſtring circumciſion was twofold: the ſanctifying of the Sacramentall thing, and the circumciſion of the foreskin.

The ſanctification of the Sacramental thing in circumciſion, was the appointing of the cutting off of the foreskin, to a holy end, and

that

that by the inſtitution and ordinance of God.

The circumciſion or cutting off of the foreskin, was a ſigne of the circumciſion of the heart, that is to ſay, of inward purging of the ſoule from ſinne, of iuſtification by faith. *Rom.* 4.11. of forgiueneſſe of ſins, and of regeneration. *Deut.* 30.6.

The action of a faithfull man that was circumciſed, was the taking of circumciſion, and the loſing of the foreskin, by which there was ſignified and ſealed vp vnto him, that his ſoule was as certainlie purged from ſinne inwardly, and that hee was deliuered and freed from naturall vncleanneſſe. *Rom.* 4.11. *Col.* 2.11. *Deu.* 10.16. *Ierem.* 4.4.

And all theſe things are commonlie or generally ſpoken, and that alſo according to the ſentence of the Scripture, touching the circumciſion of the faithfull vnder the Old Teſtament. But we muſt determine ſomewhat otherwiſe, touching our Sauior Chriſts circumciſion. For Chriſt was not circumciſed for himſelfe: neither for himſelfe had hee need of circumciſion, becauſe there was not any thing that circumciſion might ſeale vp vnto him: for he had not an impure heart, the circumciſion whereof outward circumciſion ſhould ſignifie and ſeale vp vnto him.

But circumciſion is for the faithfull, or for their

their ſakes, for whom it was profitable that Chriſt was circumciſed, to whom therefore alſo appertaineth the vſe of Chriſts circumciſion: for Chriſt would bee circumciſed with the outward circumciſion for theſe cauſes:

1. To ſhew that he willingly ſubiected himſelfe to the law for our ſakes.

2. To teſtifie vnto vs, that he was the ſonne or ſeed of Abraham, yea indeed that bleſſed ſeed, which was promiſed to Abraham. For it was needfull for vs aſſuredly to know, that that Ieſus was the ſeed of Abraham. For anothers ſeed, could not be the Sauiour of the world.

3. That hee might aſſure to vs, or for our cauſe, the couenant of circumciſion which he had eſtabliſhed.

4. That he might ſanctifie in himſelfe, the circumciſion of the fathers.

5. That hee might teſtifie, that he was the Sauiour of the fathers of the old Teſtament, and that he ſhed his bloud for them alſo.

6. To deliuer the faithfull of the new Teſtament, from the law of circumciſion, which he fulfilled in his owne bodie: for the trueth being exhibited and manifeſted, the figure ought to ceaſe.

7. To put vs in minde, that we haue very great need of the ſpirituall circumciſion of

our hearts. *Deut.*10.6. and 30.6. *Ierem.*4.4. 8. To ſanctifie in himſelfe this ſpiritual circumciſion of our hearts: for therefore are we counted to be circumciſed in him. *Col.*2.11. *Phil.*3.3.

Thus farre concerning circumciſion: now concerning the Paſſeouer.

Of the Paſſeouer. The Paſſeouer was a ſacrament of the old Teſtament, whereby the faithfull hauing eaten the Paſchall lambe, were put in minde both of their bodily deliuerance in Egypt from the ſlaughter of the firſt borne, and alſo of the ſpirituall deliuerance which was to come through Chriſt. *Exo.*12.1.2.3.5.&11.

The parts of the Paſſeouer were two: the Paſchall lambe, and the action pertaining to the vſe thereof.

The Paſchall lambe. The Paſchall lambe by a ſpirituall ſignification, did note Chriſt the Lambe of God, taking away the ſinnes of the world. 1.*Cor.*5.7.8.and 10.3.

The action in the Paſſeouer, was either of Pag. 323. the Miniſter, or of the *Receiuer*.

The action of the Miniſter was twofold: both the ſanctification of the Paſchall lambe, and alſo the ſlaying, the roſting, and the offering of it to be eaten. *Exod.*12.3.4.5.21.

The

The sanctification of the Paschall lambe, was the separating of it from the rest of the flocke, vnto an holy vse, namely, that it might become a sacrament or symbole, of the deliuerie of the people of Israel, both from the slaughter of the first borne, and also from eternall death through Christ, that true and very Lambe of God, that should be slaine for vs. *Exod.* 12.3. *&c. Ioh.* 1.19.1. *Cor.* 5.7.

For this end and purpose, the explication of the institution of the Sacrament of the Passeouer was commanded. *Exod.* 12.26.27.

The other action, was, the killing, roasting, and offering of the paschall Lambe to bee eaten, which was done by the father of the familie, and by which was signified, that God would giue his Sonne to be slaine for the sins of the world, and to become the food of our soules. 1. *Cor.* 5.7.

The action of the faithfull receiuer was the eating of the paschall Lambe, by which was signified our partaking with Christ, that should bee slaine for the sinnes of the world. 1. *Cor.* 5.7.8.

There was adioined therto thankesgiuing, by which there was called to memorie, and that to the praise of God, the benefit of the deliuering of the first borne from slaughter, and of bringing foorth the people of God

from the bondage of Egypt, as alſo the benefit of the deliuerance that ſhould be from the ſpirituall Egypt, that is to ſay, from the bondage of ſinne, by the ſacrifice of the Meſſias. *Exod.* 12.24.26. and 13.8.9.10.

Thus farre concerning the ordinarie Sacraments of the old Teſtament: now concerning the extraordinary.

The extraordinary Sacraments were thoſe which were extraordinarily vſed, both before the inſtituting of the two ordinary Sacraments: as alſo thoſe which were added to them afterward.

Before was the arke, in which Noah with his were ſaued from the common deſtruction, by the waters of the floud, that thereby there might bee ſignified and ſealed vp vnto him, preſeruation from eternall deſtruction through Chriſt. 1. *Pet.* 3. 20.21. Others alſo which were added to the former two, were likewiſe two; the Baptiſme of the cloud, and of the ſea; and the ſupper of Manna, and of the water flowing out of the rocke.

The Baptiſme of the cloud and ſea, was an extraordinarie Sacrament in the old Teſtament, whereby the Iſraelites being vnder that cloud, and paſſing thorow the ſea, were all Baptized, Moſes being the Miniſter, in that

that cloud, and in that ſea. 1. *Cor.* 10. 1. 2.

The ſupper of Manna, and of the water flowing out of the rocke, was a Sacrament of the old Teſtament, whereby the Iſraelites were nouriſhed with meat ſent from heauen, toſignifie the ſpirituall nouriſhment of the fleſh of Chriſt, and did drinke the water flowing out of the rocke, to ſignifie the ſpirituall drinke of the bloud of Chriſt. 1. *Cor.* 10. 3. 4.

Hitherto concerning the Sacraments of the old Teſtament: now concerning the Sacraments of the new Teſtament.

A Sacrament of the new Teſtament, is that which being by Chriſt himſelfe inſtituted for his owne Church, came in the roome of the Sacraments of the old Teſtament. *Matth.* 26. 26. and 28. 19. *Of the Sacraments of the new Teſtament.*

The Sacraments of the new Teſtament are two: Baptiſme, and the *Lords Supper*. Pag. 334.

Baptiſme is the firſt Sacrament of the new Teſtament, in which according to Chriſts commandement wee are ſprinkled with water, into the name of the Father, and of the Sonne, and of the holy Ghoſt, that thereby it might both be ſignified and ſealed vp vnto vs, that we are receiued into the fellowſhip of the couenant of Grace: that we are ingrafted into Chriſt, and his myſtical body the church:

that wee are iuſtified by God, for Chriſts bloud ſhed for vs, that wee are regenerated by his bleſſed ſpirit: and alſo that we might bee bound, in faith and a good conſcience to ſerue this God onely, the Father, the Sonne, and the holy Ghoſt, into whoſe name wee haue beene Baptized. *Matt.*28.19. *Act.*2.38. *Matt.*3.11. *Mark.*16.16. *Rom.*6.3 *Mark.*1.4. *Luke*3.3. 1. *Pet.*3.21.

Baptiſme came in the place of Circumciſion, and keepeth the analogy and proportion thereof: for both of them is a Sacrament of entrance or of receiuing into the couenant of Grace.

Of Baptiſme there are two parts: the water of Baptiſme, and the lawfull vſe thereof.

By the water of Baptiſme is ſignified both the holy Ghoſt, and alſo the bloud of Chriſt ſhed on the croſſe. *Heb.* 12.24. 1. *Pet.*1.1. *Zach.*13.1. *Ezec.*36.25. *Matt.*3.11. *Ioh.*3.5. and 7.37.38.39. *Act.*11.16.

The lawfull vſe of the water of Baptiſme, is perceiued in the action, both of the Miniſter adminiſtring it, and *alſo of the faithfull* vſing Baptiſme.

Pag. 327.

The action of the Miniſter is twofold, the ſanctification of the water, and the outward waſhing.

The ſanctification of the water, is the appointing

pointing of it to this end, that it might signifie the bloud and spirit of Christ by his ordination and institution, which the wordes of the institution of Baptisme declare.

The outward washing is a most sure signe, seale, and verie sure pledge of the inward washing, whereby we with the bloud of Christ and his Spirit, are washed from sinnes. *Reu.* 1: 5. *Rom.* 6. 3. 1. *Cor.* 1. 6. 11. 1. *Pet.* 3. 21. *Ebp.* 5. 26. 1. *Iohn* 1. 7.

For as from the filthinesse of the body we are purged with water: so wee are deliuered from our sinnes by the bloud and Spirit of Christ. *Reu.* 1. 5. and 7. 14. 1. *Cor.* 6. 11. *Gal.* 3. 17. 1. *Iohn* 1. 7.

The inward washing, is done or made both by the bloud, and by the Spirit of Christ.

Washing through the bloud of Christ is iustification. *Mark.* 1. 4. *Act.* 22. 16.

Washing through the Spirit is regeneration. 1. *Cor.* 6. 12.

Thus farre concerning the action of the Minister administring Baptisme: now concerning the action of a faithfull man that is Baptized.

The faithful that is Baptized receiueth the

outward baptiſme of water, that there may be ſignified and ſealed vp vnto him, that he is aſſuredly waſhed from his ſinnes, by the blood and ſpirit of Chriſt, as his bodie is certainly ſprinkled & whaſhed with water. *Reue.* 7.14. *Ezech.* 36.25.

To be waſhed with the blood and ſpirit of Chriſt, is to be made partakers of the benefits of the couenant of Grace, that is to ſay, to be reconciled, iuſtified, regenerated, adopted by God, to be his ſonne, to be endued with the freedome of the ſonnes of God, and ſo foorth.

The outward man feeleth the force of the water: but the inward man feeleth the powerfull working of the bloud and Spirit of Chriſt.

Euen infidels are waſhed with water: but beleeuers only with the blood and Spirit of Chriſt.

Therefore not all that are baptiſed receiue remiſſion of ſinnes and regeneration, but the beleeuers onely.

To the receiuing of baptiſme, there muſt be adioined thankſgiuing, which is preſently performed by him that is baptiſed, if he be an adult, or of the yeares of diſcretion, or by the witneſſes in his ſtead, if he be an infant: who yet notwithſtanding afterwards when he ſhall come to the yeeres of diſcretion, ought

ought all his life long to be thankfull to God for this benefit.

The peculiar ends of Baptisme are.

1. That it may be a seale vnto vs, of our receiuing into the couenant of grace, and fellowship with Christ and the Church, *Act.* 2. 39. *Gal.* 3. 27. 1. *Cor.* 12. 13. Therefore *Augustine* calleth baptisme, the Kingly character or marke, also the character or badge of Christ our Emperour: because that by baptisme, as it were by a certaine note, Christians are discerned from other sects, and drawen to acknowledge Christ for their King and Emperour.

2. That by the outward washing, it might represent and confirme vnto vs the inward cleansing of our soules, which standeth in iustification and regeneration. *Ephes.* 5. 26. wherefore baptisme doth confirme vnto euery one of vs, both that all our sins, originall and actuall, are forgiuen vs, for the death of Christ, *Act.* 2. 38. and 22. 26. *Rom.* 6. 3. and also that we are clothed with his righteousnesse. *Gal.* 3. 27. and that wee are regenerated by the Holie Ghost. *Tit.* 3. 5. And in the same sense is it said, that baptisme saueth vs. 1. *Pet.* 3. 21. because it sealeth vnto vs eternall saluation.

3. To put vs in minde of repentance, and of changing our life to the better. *Matt.* 3. 11.

4. That

4. That thereby we might bee ſealed to the certaine hope of the reſurrection, and of bleſſed and eternall life.

Now not only thoſe that are of yeers of diſcretion, and profeſſe the faith in Chriſt are to be baptized: but alſo infants of Chriſtians.

1. Becauſe the very infants are comprehended in the couenant of the grace of God. 1. *Cor.*7. 14. And therefore both the faith of the parents themſelues, and of the Church is confirmed by this ſigne, that God will be the God and Sauiour, as of the faithfull parents themſelues, ſo of their ſeed and children: which promiſe of his, he at his good time performeth in his elect. *Rom.* 8. 29. 30. *Tit.* 3.5.

2. Becauſe to them alſo belongeth the promiſe of forgiueneſſe of ſins through the blood of Chriſt.

3. Becauſe they belong to the Church of God.

4. Becauſe they are redeemed by the blood of Chriſt.

5. Becauſe to them is promiſed the holy Spirit.

6. Becauſe they are to bee diſcerned from the children of infidels.

7. Becauſe alſo in the Old Teſtament infants were circumciſed.

Therefore euery faithfull one ſhould be but once

once baptized, as the Israelites were but once circumcised, because wee are but once onelie borne. And as circumcision was the natiuity or first beginning of Iudaisme, so baptisme is the first beginning of Christianity.

And though we be but once baptized, yet is baptisme vnto vs a perpetuall Sacrament, of the washing from sinne, and of our regeneration, that is to say, as baptisme doth not only euacuate and wash away originall sinne, but also all other sinnes, past and present. For they that are baptized, are baptized into Christs death. Now Christs death is auailable, not only to wash away those sinnes, that goe before baptisme, but those also which in our whole life follow baptisme, so that wee haue not need, to deuise a new Sacrament, and second table. But doe as the Apostle doth, who calleth the Galathians backe to the grace of baptisme, *Gal.* 3. 27. So many as are baptized into Christ, haue put on Christ.

In baptisme originall sinne is washed and taken away, specially as concerning the guilt, that is to say, the fault and the punishment, there remaining notwithstanding the vitiation, and the sickenesse, that is to say, wicked lust and inclination to euill: and that to this end, that wee might all our life long, fight against sinne, and the diuell, the authour of sinne,

ſinne, we in the meane while continually calling vpon God, and conſtantly cleauing vnto him.

The baptiſme of Iohn, and ours, are in eſſence one and the ſame.

1. Becauſe Paul expreſly teacheth, that Iohn baptized to repentance, and faith in Chriſt that was to come. *Act.*19.4.

2. Becauſe Iohn preached the baptiſme of repentance, to forgiueneſſe of ſinnes. *Mar.*1.4.

3. Becauſe Iohns baptiſme was conſecrated in the very perſon of Chriſt himſelfe: for Chriſt was baptized with the baptiſme of Iohn.

4. Becauſe Iohns baptiſme was approoued by the authoritie and teſtimonie of Chriſt himſelfe.

5. Becauſe neither Chriſt nor the Apoſtles are ſaid in any place, to haue rebaptiſed thoſe that Iohn did baptize.

6. If Iohns baptiſme were not the ſame that ours is, it would follow, that Chriſt was baptized with water onely: alſo that Chriſt was baptized with another baptiſme than wee are baptized withall, or elſe that wee haue not a common baptiſme with Chriſt: alſo that in Chriſts perſon another baptiſme was conſecrated than ours: or that our baptiſme was not ſanctified in Chriſts perſon. Againe, wee

ſhould

ſhould eſtabliſh Anabaptiſme; for if Iohns baptiſme were another than the Chriſtians is, it followeth, that all that were baptized by Iohn, ſhould be rebaptized. Alſo that the Apoſtles were not rightly and orderly baptized, for they were baptized by Iohn.

The baptiſme of Iohn, differeth from ours onely in the name of ſignifying, to wit, in the circumſtance of time, becauſe Iohn baptized into Chriſt that ſhould ſuffer, and bee raiſed againe, as Paul witneſſeth, *Act.* 19.4. Iohn baptized with the baptiſme of repentance, ſaying vnto the people, that they ſhould beleeue in him that was to come after him, that is, in Chriſt Ieſus: but now wee are baptized into Chriſt, who is already baptized and raiſed againe.

Concerning Chriſts baptizing.

Sith *Matth.* 3. and *Iohn* 1. it is mentioned, that Chriſt himſelfe alſo was baptized, I thought good to ad ſome few things touching the ſame.

Chriſt needed not baptiſme for himſelfe, becauſe there was not any thing, that baptiſme might ſignifie or ſeale vp vnto him. For he was not defiled with ſin, the wiping away whereof, ſhould be ſignified and ſealed vp vnto him by baptiſme.

But Chriſt our Sauiour would be baptized

of

of Iohn, for vs, or for our ſakes ; and that for many cauſes.

1. That ſo he might fulfill all righteouſneſſe. *Mat.* 3.15 to wit, for vs, or on our behalfe.

2. That by the receiuing of baptiſme from Iohn, hee might in his owne perſon confirme and commend his baptiſme, againſt the debaſers of it.

3. That hee might ſanctifie our baptiſme in himſelfe.

4. That by baptiſme, wee might know him to haue entered into his office, and the execution of it.

Hitherto concerning baptiſme : now concerning the Lords Supper.

Of the Lords Supper. The Lords Supper is the ſecond Sacrament of the New Teſtament, in which by the diſtributing and taking of the bread and wine, there is ſignified and ſealed vp vnto vs which truly beleeue, that our ſoules, by the body and blood of Chriſt are nouriſhed to true and bleſſed immortality : and we are put in mind, with thankful hearts to celebrate the remembrance of Chriſts death and paſſion.

In the ſame ſenſe it is called the table of the Lord. 1. *Cor.* 10.21.

Therefore thou doeſt come to the banket of

of Chriſt, thou art his gueſt, as oft as thou doeſt eat and drinke of this ſupper.

The Lords ſupper came in the roome of the Paſchall lambe: therfore it doth alſo keep the analogie or proportion thereof. For both the one and the other is a Sacrament of nouriſhment and ſpirituall bringing vp.

And as the eating of the Paſchall Lamb was often vſed: ſo alſo the vſing of the Lords ſupper is oftentimes performed.

For as the Paſſeouer was the training vp and nouriſhing of Iudaiſme: ſo the Lords ſupper is the training vp and nouriſhing of Chriſtianity, we oftentimes needing meat & drink, that is to ſay, reſtoring and renuing, euen as our life doth want daily refreſhing, which is performed by meat and drinke.

The parts of the Lords ſupper, are two: the earthly matter, and *action requiſite* for the vſe of the earthly thing. Pag. 349.

The earthly matter in the Supper is twofold: the bread and *the cup of the Lords* ſupper. Pag. 347.

The bread of the Lord is Chriſts body giuen vnto death for vs.

According to the Lords owne words, This is my body, which is giuen for you.

Which words, we doe not in any wiſe ſay, they are falſe, but affirme them to bee very true.

Neither

Neither doe wee imagine them to bee obſcure, as our aduerſaries impoſe vpon vs: but we acknowledge that they are cleere and manifeſt.

Neither doe we ſay, that they are forren, far fet or ſtrange, but that they are very fit, containing in them a very proper Sacramentall ſpeech.

In which, the pronoune This, demonſtrateth and ſetteth out, the bread that yeeldeth food.

And not the bare or only accidents of bread, as well becauſe Chriſt did not beare in his hand, neither breake bare accidents, but the very materiall thing it ſelfe clothed and bounded in with accidents: as alſo becauſe it was falſe, that the forme or ſhew of bread, was Chriſts body: as likewiſe becauſe Paul the beſt interpreter of Chriſt, ſaith, that not the outward accidents, but the bread which wee breake, is the communion of the body of Chriſt. 1. *Cor.* 10. 16. And ſo ſaith *Irenæus. lib.* 4. *aduerſ. hæreſ. cap.* 34. The bread, in which thankes are giuen, is the Lords body.

Neither ſome *Indiuiduum vagum*, as the Schoolemen call it, becauſe it was no ſtraying or ſtragling ſubſtance, but limited, euen hat which Chriſt held in his hands, brake and gaue to his Diſciples.

Neither the very naturall body of Chriſt, viſible

viſible or inuiſible.

For the verie viſible bodie of Chriſt himſelfe did beare, breake, and deliuer to the Diſciples, the thing demonſtrated or ſhewed.

And as for his inuiſible bodie, Chriſt had none ſuch in the Supper. And the Papiſts themſelues confeſſe that Chriſts bodie was not preſent, till that the laſt ſyllable *um* was pronounced, in theſe few words: *Hoc eſt enim corpus meum.* Beſides if the pronoune, *Hoc*, that is, this, demonſtrat and ſhew out Chriſts bodie, then this ſhall bee the meaning and ſenſe of theſe words; My bodie is my bodie: which interpretation *Holcot. in 4. ſentent. queſt. 3.* calleth vaine, prepoſterous, and fooliſh.

But the bread is Chriſts bodie, by a Sacramentall metonymie.

Which is not in the ſubiect: for by that there is vnderſtood true and naturall bread.

Nor in the predicate, becauſe by it is ſignified, the true and naturall bodie of Chriſt.

And therefore the true bread, is truely, and not falſly, the true body of Chriſt.

It is, I ſay, the proper, reall, naturall and ſubſtantiall bodie of Chriſt.

But not properly, really, naturally, and ſubſtantially.

Becauſe theſe adiectiues determine, limite, and reſpect the *prædicatum*, but theſe aduerbs, the copula or verbe.

But it is in the verb, *eſt*, or is, by which the *prædicatum* is attributed to the ſubiect.

And the maner of the attribution is declared not to be ſubſtantiall, but myſticall: by which it is ſhewed, that the bread is the bodie of Chriſt, in a ſignifying myſterie, or myſtically and ſacramentally.

Becauſe it is the Sacrament of Chriſts bodie deliuered vnto death for vs.

And that after two ſorts: firſt, whileſt it is a viſible ſigne, remembrance, figure, type, ſymbole or image, bringing vnto memorie, or repreſenting vnto vs the body of Chriſt, that as with the eies of the body, we ſee the bread of the Lord: ſo with the eies of the ſoule, we may ſee Chriſts bodie hanging on the croſſe, and that no otherwiſe, then as if we our ſelues ſtood by the croſſe it ſelfe.

Secondly, whileſt it is a ſeale, ſealing vnto our faith, that Chriſts body was certainly and truly deliuered to death for vs, and is become the bread of life vnto vs.

And it is the Sacrament, not of the liuing or of the glorious body of Chriſt, or in reſpect that it is now glorified: But of his ſuffering & crucified bodie, yea of that body, which was killed

killed and died for vs, or as it was deliuered vp vnto death. As the Lord expreſly ſaith, This is my body which is giuen for you.

Therefore the faithfull comming to the holy Supper; when they behold the Sacramentall bread with bodily eies, they are admoniſhed, euen withall to behold & imbrace, but yet with the eies of faith, the bodie of Chriſt that was broken for vs vpon the croſſe or crucified: for therefore the bread hath the name of the bodie, that the faithfull ſhould not reſt in the bread, and that they ſhould not ſeeke Chriſts body in the earthly element, but ſhould by faith lift vp themſelues into heauen, whether hee aſcended, and where he is: and ſhould by the eies of faith behold him, and eate in the heauenly Alter the vnſpotted lambe, that was ſlaine for them: as alſo the Church ſaith: Lift vp your hearts.

Neither is the bread a Sacrament of Chriſts bodie, by Magicall conſecration, through the low and baſe pronouncing of theſe fiue words: *Hoc eſt enim corpus meum*, done by the Prieſt ouer the bread with blowing and breathing.

Neither yet by the recitall or rehearſing of Chriſts words ouer the bread.

But by Chriſts firſt conſecration wrought in the inſtitution of the Supper, where the

word comming to the element, it is become a Sacrament: and that

By the Sacramentall changing of the end, whereby that bread ſhould no more ſerue for a common, but for a holy end and vſe.

And therefore the bread, is a Sacrament onely to them that truely beleeue the word of promiſe, and in true faith vſe that bread, for the remembrance of Chriſts death.

But to the vnbeleeuers, it is not a Sacrament, ſo farre foorth as it concerneth them, as it is well ſaid, by *Auguſt. in Ioh. tract.* 80. If thou receiue it carnally, it ceaſeth not to be ſpirituall, but to thee it is not.

Furthermore, the bread is Chriſts bodie, not properly, and without a trope or figure.

Firſt, becauſe this enuntiation or propoſition, is a Sacramentall locution or ſpeech.

Secondly, becauſe a Diſparat is affirmed of a Diſparat in it.

Thirdly, becauſe neither the words of the cup can bee taken properly, and without a trope.

Fourthly, becauſe if the bread be properly and ſubſtantially Chriſts bodie, many abſurdities will inſue thereupon.

1. Euen the breaking of the bread, ſhould properly and ſubſtantially bee the breaking of Chriſts bodie.

2. The

2. The bread alſo, ſhould perſonally bee vnited to the Word, and ſhould haue ſuffered for vs, and that all things which are ſpoken of Chriſts true body, might properly be ſpoken of the bread alſo.

3. That Chriſts bodie was made of meale and flower, and baken in an ouen, and that whatſoeuer things are ſpoken of the feeding bread, may properly be ſpoken of Chriſts bodie.

4. That the true bread doth not remaine.

5. That when Chriſt communicated with his Diſciples, he did eate himſelfe. *Auguſt. de doctr. Chriſt. lib.2.cap.3.* ſaith, Chriſt hauing taſted the Sacrament of his body and bloud, he ſignified what he meant.

6. That the true bodie was carried, broken and diſtributed, by the true body, that is, the ſame by it ſelfe.

7. That there are ſo many bodies of Chriſt made, as there are conſecrated loaues or bread.

Neither is this done, by an vnuſuall predication.

1. Becauſe it is in the Scriptures, a verie vſuall and common predication, of all Sacraments.

2. Becauſe *Philip Melanchthon*, a light of the Churches of Germanie, from whom this

vnuſed predication is borrowed, doth plainly ſay, that it is onely, in propoſitions, touching the Sonne of God, of which ſort are, God is man, and man is God, the word became fleſh, Meaning by this propoſition, man is God, that is a perſon, which by the reaſon of the manhood aſſumed to it, is man and God alſo.

Neither yet by tranſubſtantiation.

1. Becauſe tranſubſtantiation cannot bee prooued, by any teſtimonie of the Scripture.

2. Becauſe in the firſt Supper, the bread was not turned into Chriſts bodie, but remained indeed diſtinct from the bodie it ſelfe, which ſat viſibly at the table.

3. Becauſe neither the water of Baptiſme is tranſubſtantiated into Chriſts bloud.

4. Becauſe Paul diuers times ſaith, that the bread is eaten. 1. *Cor.* 11. 26. 27. 28.

5. Becauſe the verbe, To be or Is, doth not in any approoued author, diuine or profane, ſignifie to be tranſubſtantiate.

6. Becauſe if the ſubſtance of bread be turned into Chriſts bodie, many abſurdities will inſue vpon it.

The firſt: that the Lords ſupper is not a Sacrament, becauſe if the bread bee taken away, the ſimilitude of Chriſts body, is taken away alſo, without which the Sacraments are not Sacraments, as *Auguſt.* ſaith, *epiſt.* 23.

The

The ſecond : that the onely or bare accidents of bread ſhould nouriſh : but vnleſſe this Sacrament do nouriſh, it is not the Sacrament of Chriſts bodie.

The third : that of accidents there ſhould bee generated wormes and aſhes, for Papiſts confeſſe, that if the hoſts be reſerued ſomewhat long, they wil be conſumed by wormes or mothes. Againe, it is committed to memorie and record, that the remainders of the Euchariſt were wont to be burned.

The fourth : that Chriſts body may be poiſoned : for a certaine monke of the order of the Iacobs, called *Bernard de monte Politiano* of *Domcaſtre*, deliuered to the Emperour *Henry* the ſeuenth, an impoiſoned hoſt, which hauing taken, he died of it.

The fift : that accidents may be without a ſubiect.

The ſixt : that Chriſts body may be ſeparated from his bloud, for Chriſts words are pronounced ſeuerally, both of the bread and alſo of the wine.

The ſeuenth : that Chriſts ſoule is diuided from his bodie, for the bread onely is ſaid to be turned into his bodie, and not into his ſoule.

The eight : that Chriſt had two bodies, one viſible, an other inuiſible : for the viſible

ſat at the table, and the inuiſible, being made of the ſubſtance of bread, was in the opinion of Papiſts giuen vnto the Diſciples.

The ninth : that now there is not in the Supper ſuch a bodie, as was giuen to the Apoſtles : for there was giuen to the Diſciples a mortall bodie : but the Papiſts at this day teach, that the bread is tranſubſtantiated into that bodie, which is alreadie in heauen, and is glorious and immortall.

Neither by conſubſtantiation, and the exiſting or hiding of the inuiſible bodie, in, with, or vnder the bread.

1. Becauſe in the firſt Supper, Chriſts body did not inuiſiblie and cloſely lie hidden, in, with, or vnder the bread, but ſat viſiblie at the table, and the beloued Diſciple Iohn leaned vpon his breaſt.

2. Becauſe Chriſt doth not ſay, in, with, vnder, This is my body, but, This is my bodie : which propoſitions are moſt vnlike both in words and ſenſe.

3. Becauſe neither in the water of Baptiſme is the bloud of Chriſt ſubſtantially.

4. Becauſe the bread is the viſible bodie of Chriſt ; for the inuiſible bodie was not giuen for vs.

5. Becauſe the bodie of Chriſt, was not in, with, or vnder the Manna in the deſert, which

yet

yet the faithfull vnder the old teſtament, did no leſſe eat of than we.

6. Becauſe Chriſts body is gone vp into heauen, and ſitteth at the right hand of God in heauen.

7. Becauſe Chriſts body deſcendeth not from the ſeat of his glory, into theſe earthly elements.

8. Becauſe if Chriſts inuiſible body be hidden in the bread, many abſurdities will inſue thereof.

The firſt, that Chriſts body hath not a part beſides or without a part, that it hath not his greatneſſe and lineaments, that it is without a body, and therefore not a body.

The ſecond, that Chriſts body is not of the ſame ſubſtance with our body, and that therefore wee are not bone of his bones, and fleſh of his fleſh.

The third, that the bread is not the partaking of the true body, becauſe the inuiſible body, and that which is hidden or incloſed in a little bread, is not the true body.

The fourth, that Chriſts bodie muſt bee drawen out of heauen, into theſe earthly elements.

The fift, that Chriſts body can bee multiplied: for looke how many loaues or breads there ſhall bee, and in how many places ſoeuer

uer the Eucharist shall be administred, so many bodies, and in so many places shall they be, with, vnder, or in the bread.

The sixt, that Christ in the first Supper had two bodies: one visible, which offered and gaue the bread it selfe to his Disciples, the other inuisible, which with the bread entred into the mouthes of the Disciples themselues, and went downe into their bellie or paunch. Also that the inuisible, either was so manifold or many, as there were many Disciples, to whom he gaue the bread: or being eaten, that it did not remaine within the Disciples, but to depart from one into another: and so if Iudas Iscariot sat downe last, that it either remained in him alone, or else to haue gone backe againe into some other, who therefore should haue beene more blessed than all the rest, or else that it vanished away.

The seuenth, that the blood also is in the bread, because blood is not without a liuing bodie, euen such a one, as the Apologie of *Augustine*, *art.* 10. saith to bee present in the Supper. And so the Popish concomitancie should bee confirmed.

The eight, that the right beleeuing fathers haue out of these words, This is my bodie, made no good argument against Heretikes, when from thence, they would prooue the truth

truth of Chriſts body, for if Chriſts body bee inuiſibly hidden in the bread, it is not a true body: and if it be not a true body, neither ſhall the bread be a figure of the true body, but of the imaginary body. *Theodoret.* Why do they receiue the reſemblances of the body, that bring in, into it the change of proprieties, ſith the type is needleſſe, where the truth is taken away.

Thus much touching the bread: now followeth touching the cup of the Lord.

The cup of the Lord, is that new couenant through his blood which was ſhed for vs. *Luke* 22. 20.

And that firſt by a certaine Synecdoche, by which the cup is put for the wine contained in the cup.

Next by a Sacramentall metonymie, becauſe neither the cup, nor the wine in the cup, is ſubſtantially that verie new couenant, which was confirmed by Chriſts blood ſhed for vs.

But it is the Sacrament of that couenant.

And that in a double reſpect; firſt becauſe it is an outward ſigne calling to our remembrance, and as it were repreſenting before our eies, that new couenant or teſtament, eſtabliſhed by Chriſts blood.

Secondly

Secondly, becauſe it is a ſeale of our faith ſealing vp the certainty of that couenant, and the continuance of it with vs.

And the wine is a Sacrament, of the blood not contained in the veines, but ſhed out of the body vpon the croſſe, or as it was ſhed for the forgiueneſſe of ſinnes, as alſo the Lord himſelfe expreſly witneſſeth, *Matth.* 26. 28. ſaying, For this is my blood of the new Teſtament, which is ſhed for many, for the remiſſion of ſinnes.

Furthermore, a double earthly thing was by Chriſt himſelfe inſtituted in the holy Supper, and that for two cauſes:

The firſt is, to ſignifie, that as we ſee the wine diſtincted from the bread: that ſo on the croſſe his blood was for our ſakes ſeparated from his body.

The ſecond is, to teach and confirme this vnto vs, that as wee liue not by bread onely but by drinke alſo; ſo wee doe perfectly and wholly finde in him, not meat alone, but drinke alſo: that is to ſay, not one only cauſe or part of ſaluation and eternall life, but whatſoeuer wholly is required to the ſame.

Hitherto touching the earthly things in the holy Supper: now concerning the action required to the vſe of the Supper.

The

The outward action in the Lords Supper, as in other Sacraments alſo, is double, to wit, of the Miniſter that adminiſtreth the Lords ſupper, and *of a faithfull man* vſing the holie ſupper. Pag. 35

The Miniſter that adminiſtreth the Lords Supper, hath a double action, to wit, ſanctification of the bread and wine, and the *adminiſtration.* Pag. 35

Sanctification of the bread and wine, is the action of the Miniſter, by which according to Chriſts commandement, hee appointeth the bread and wine to a holy vſe.

For the recitall of the words of the inſtitution and promiſe, is vſed or done, not that the Miniſter himſelfe by his owne authoritie ſhould make a Sacrament, but that he ſhould ſhew, that by the inſtitution and conſecration of Chriſt, they are of common bread and wine, become the holy ſymboles and ſignes of the bodie and bloud of Chriſt, which conſecration, ſanctification and appointing of the bread and wine to a holie vſe, was by the old writers called *Metabole*, that is to ſay, a Sacramentall changing.

Which changing of the earthly things, is not of the ſubſtance of them, as the Papiſts erroneouſly affirme, but of the end: becauſe the bread and the wine are not any more common

common bread and drinke, but ſerue for an holy end and vſe.

For the myſticall ſymboles or ſignes, euen after ſanctification of them, do not looſe their owne nature. For Paul after the bleſſing of them calleth bread, yet bread.

The adminiſtring of the earthly thing is the ſecond action of the Miniſter, by which hee adminiſtreth in the holy Supper, the earthlie things that are appointed to an holy vſe.

And that adminiſtring is twofold; partly of
3.351. the bread, partly *of the wine.*

Of the adminiſtring of the bread, there are
3.351. two parts: the breaking and the *diſtribution.*

The breaking of the bread, is an action of the Miniſter, by which there is ſignified and ſealed vnto me.

1. That Chriſts bodie, was no leſſe certainly torne and as it were broken for me, by the very grieuous ſorrowes of his ſufferings, whileſt his ſoule was ſeparated from the body, than I do by mine eies ſurelie ſee, that the bread of the Lord is broken to me.

2. That there is a communion or fellowſhip of manie, partaking of one bread, with one body of Chriſt. 1. *Cor.* 10. 17.

Wherefore the breaking of the bread, is of the

the eſſence of the Lords Supper, and therfore not to be omitted.

The diſtribution of the bread is an action of the Miniſter, by which there is ſignified and ſealed vnto me, that Chriſts bodie is certainly giuen vnto me as the bread broken is certainlie giuen me.

The bread is giuen by the Miniſter: but the bodie of Chriſt by Chriſt himſelfe.

The bread is giuen in the hand of the Miniſter, but Chriſts bodie in the promiſe of the Goſpell.

The bread is giuen vs without or outwardly, but the body of Chriſt within or inwardly.

The bread is giuen to the mouth of the bodie, but Chriſts bodie to the mouth of the ſoule, that is to ſay, to ſauing health.

The bread is giuen, both to the beleeuers and hypocrites; but Chriſts body onlie to the beleeuers.

And thus much touching the adminiſtration of the bread.

Of the adminiſtration of the wine, there are alſo two parts: the diſtribution of the cup, or the *powring* of it into the mouthes of the faithfull.

The diſtribution of the cup, is an action of the

the Miniſter, by which there is ſignified and ſealed vp, that Chriſts blood is as aſſuredlie offered and giuen vnto vs as the cup it ſelfe is certainlie deliuered vnto vs.

The powring of the wine out of the cup into the mouthes of the faithfull, is an action of the Miniſter, or alſo of ſome faithfull man, vſing the holie Supper (for in ſome places, the Miniſter giueth vnto the faithfull into their hands the cup, as well as the bread) by which there is ſignified and ſealed vp, that the blood of Chriſt, was as certainlie ſhed out of his moſt holie body, for the forgiueneſſe of our ſinnes, as the wine is certainlie powred out of the cup into our mouthes.

Thus far concerning the action of the Miniſter: now touching the action of a faithfull man vſing the holy Supper.

The action of a faithfull man vſing the holie ſupper is the receiuing of the bread and the wine, by which there is ſignified and ſealed vp vnto him, that by a true faith, he doth as certainlie eat the bodie of Chriſt, and drinke his blood, as by the mouth of his bodie, hee doth ſurelie eat bread and drinke wine out of the cup.

To eat the bodie of Chriſt, and to drinke his

his bloud, is to haue fellowſhip with the true fleſh and bloud of Chriſt, and to become partaker of reconciliation, iuſtification, and regeneration, &c.

The bread and the wine are receiued by the mouth of the bodie: the bodie and blood of Chriſt, by the mouth of the ſoule, that is, by true faith.

Therefore the bodie and blood of Chriſt, are not receiued by the mouth of the bodie, becauſe neither in the firſt ſupper, did the Apoſtles receiue thē by the mouth of the body.

The bread and the wine are receiued by the outward man; the body and blood of Chriſt by the inward: for the outward things are receiued by the outward man, and the inward by the inward man.

The bread and the wine are receiued, both by the beleeuers and vnbeleeuers; but the bodie and blood of Chriſt, by the beleeuers onely.

The bread and the wine are receiued outwardly, but the bodie and blood of Chriſt inwardly.

The bread and the wine are receiued bodily, the bodie and blood of Chriſt ſpiritually: for the receiuing of bodily things is bodily: and the receiuing of ſpirituall things is ſpirituall.

The bread and wine may be receiued vnworthily: but the bodie and blood of Chriſt, cannot be receiued vnworthily.

And as the bread broken, and the wine powred into the mouth, is taken and receiued: ſo Chriſts bodie is eaten, not as it is a glorious bodie, as neither his Diſciples in the firſt ſupper did eate his glorious bodie, but as it was killed and dead for vs. And ſo Chriſts blood is drunke, not as it was or is contained in the veines, but as it was ſhed vpon the croſſe.

Theſe therefore are the parts of the Lords Supper: now followeth touching the *Sacramentall vnion* or vniting.

The Sacramentall vnion, is not a naturall or locall binding of things together, but is a ſpirituall coniunction of the ſignes and the things ſignified, that is to ſay, of the earthly things, with the good and heauenly things, and of the outward action, with the inward action.

And as the Lords Supper conſiſteth of a double matter, ſo is there a double matter of the Sacramentall vnion in the Supper.

The firſt is the vnion of the earthly things, with the good and heauenly things, that is, of the bread and wine, with Chriſts bodie and blood.

Both

Both the things therefore, are in the holie Supper: The bread and the wine bodily and ſenſibly: the body and blood of Chriſt, ſpiritually, and by the beholding of it through faith.

Wee ſee the bread and wine by the eies of the body: but the bodie and blood by the eies of the ſoule, that is, faith.

The bodie of Chriſt is in heauen bodily, but to vs that are vpon earth it is preſent, not bodily but ſpiritually, that is to ſay, by the meanes of his Spirit that dwelleth in vs hee is vnited to vs as the head to the members.

Chriſts bodie is abſent from vs in regard of place, but it is moſt preſent with vs by our vnion with him, through the ſpirit of Chriſt that dwelleth in him, and in vs.

Wherefore not onely the bread and the wine; neither yet the Godhead of Chriſt onely, neither the vertue and efficacie of Chriſt alone is preſent in the Supper, but euen the verie bodie and the blood of Chriſt are truely preſent in the holy Supper.

Yea it could not be the Lords Supper, if the Lords bodie and blood were not preſent.

For els how could there be a communicating of Chriſts body and blood, if they were abſent? for a communicating is not of things abſent, but preſent.

Now they are preſent, not as included or hidden inuiſiblie, in, with, or vnder the bread and wine, becauſe in the firſt ſupper, they were not included or inuiſiblie hidden, in, with, or vnder the bread and wine. But they are offered and giuen in the promiſe of grace adioined thereto. Euen as *D. Luther* himſelfe ſpeaketh and teacheth in his great Catecheſis touching the Sacrament of the altar.

They are preſent to the beleeuing partie, but not to the bread and wine, becauſe the promiſe is made to the beleeuing man, and not to the bread and wine.

They are preſent by the holy Ghoſt and faith, and not by bodily touching: becauſe that Chriſt dwelleth in our hearts, by the holy Ghoſt and by faith. 1. *Ioh.* 3. 24. *Eph.* 3. 17.

They are preſent, not as falling or drawen downe from heauen into theſe earthly elements, becauſe Chriſt in his bodie muſt be contained in heauen, vntill the times of the reſtitution of all things. *Act.* 3. 21. as *D. Luther* turneth the place, in his Latin tranſlation of the new Teſtament publiſhed at Wittemberge.

They are preſent to our ſpirit, being through the holy Ghoſt and faith lifted vp into heauen, and there at the heauenly table, taking hold of and enioying the bodie and blood

blood of Chriſt, as the Canon of that famous Councell of Nice hath it. Heereupon alſo *Irenæus* ſaith, that the bread is the Euchariſt, conſiſting of two things, an earthly and an heauenly.

The body and blood of Chriſt are in the ſupper ſpiritually, that is to ſay, ſo farre forth as they are effectually ſet before the beleeuers mindes, that ſo being occupied in the faithfull contemplation thereof, they may ſpiritually enioy them, and from thence receiue eternall life: that is to ſay, they are preſent in the word of promiſe, as *Luther* declareth it in his greater Catechiſme.

And our faith doth not worke that preſence, but Chriſt himſelfe doth by his Spirit bring to paſſe, that his bodie and blood are preſent to vs.

As for faith, it receiueth and applieth vnto a mans ſelfe theſe heauenly graces.

Therefore Chriſts bodie and blood are preſent by that preſence, which faith, and not the mouth of the bodie requireth, which the ſpirit demandeth and not the belly, which Chriſts ſentence, and not a Capernaiticall interpretation calleth for; ſo that we muſt rather through faith lift our hearts aloft, than to pull that glorious bleſſed fleſh of our Lord Ieſus Chriſt downe from heauen into this

miſerable earth, and to forge his inuiſible deſcent into the bread, and againe his aſcending into heauen, after the miniſtration of the holy ſupper.

And thus much touching the firſt part of the Sacramentall vnion.

The ſecond part of the Sacramental vnion, is the ioyning of the outward action, with the inward action.

For in the lawfull vſe of the Lords ſupper, which is done by faith, there is indeed ioyned with the offering and the receiuing of the bread and the wine, euen the offering and the receiuing of the bodie and blood of Chriſt.

Thus farre concerning the parts of the Lords Supper: now concerning the preparation of a faithfull man before the vſe thereof.

Of the preparation of a faithfull man before the vſe of the holie Supper.

The preparation to the vſe of the holie Supper, is twofold: inward and outward.

The inward preparation is ſpiritual, which conſiſteth in a mans examining of himſelfe, or in trying his owne worthineſſe or vnworthineſſe.

The worthineſſe & vnworthineſſe of thoſe who

who come to the holy Supper, and the effects of them both are twofold: either of the perſon, or of the vſing.

The worthineſſe of the perſon is faith, or the righteouſneſſe of Chriſt imputed by faith, which whoſoeuer haue, they are woorthie gheſts, and receiue this food to eternall ſaluation.

Therefore the woorthineſſe of the perſon conſiſteth in faith alone, and the effect of it is the eſcaping of eternall puniſhment.

The vnworthineſſe of a perſon is infidelity, wherewith whoſoeuer are poſſeſſed, they are vnworthie of this table, and receiue to themſelues iudgement, and eternall damnation.

The worthineſſe of the vſing, is true reuerence, inward and outward, forgiueneſſe, loue, a ſerious bewailing of ſinnes, and repentance, the meditation of the benefits of Chriſt, the diſcerning of the body of the Lord, & thankſgiuing, and the auoiding of all offences.

And this woorthineſſe hath place in the faithfull onely.

The vnworthineſſe of the vſing, is the vnreuerent or irreligious handling of the Lords Supper.

The ſame indeed is alwaies in perſons which are vnworthie, yet ſometime euen in the worthie partakers.

And therefore it is two-fold : one in the wicked, the other in the godlie.

The vnworthines of the vſing in the wicked is a want and abſence of true reuerence inward and outward, of forgiueneſſe, of loue, of a ſerious bewailing of ſins and of repentance, of the meditation of the benefits of Chriſt, and of thankſgiuing, of the diſcerning of the bodie of the Lord and of the auoiding of all offences.

The vnworthineſſe of the vſing in the godly is negligence and ſomewhat a cold feeling in the trying of himſelfe.

For although the godlie doe indeed eat the bread of the Lord, and the bread which is the Lord, and therefore eat eternall ſaluation free from eternall iudgement, yet they comming vnreuerentlie to the Lords table, that is to ſay, trying themſelues too negligentlie and coldlie, doe eat to themſelues temporall iudgement, that is to ſay, they offend God, and are by diuers chaſtiſements in this life called back to the amending of theſe ſins. So Paul doth with a threatning of temporall puniſhment terrifie the Corinthians comming vnreuerentlie to the Lords table (although ſome of them notwithſtanding, were truelie conuerted) and yet neuertheleſſe hee raiſeth them vp againe with conſolation. 1. *Cor.* 11. 30. 31. 32.

For

For euen the faithfull doe oftentimes ſin by this kind of negligence and careleſneſſe : and although their eternall ſaluation bee not made fruſtrate, yet are they hardly chaſtened in this life. The Apoſtle teacheth this plainely when the Corinthians ſinning in the irreligious vſing of the Lords ſupper, whether by affections or by ignorance, doth yet call them brethren, and doth ſay that they are puniſhed by the Lord with diſeaſes, and temporall death for this fault, that they might not be condemned with this world. 1. *Cor.* 11. 30. 31. 32. as 1. *Cor.* 3. 12. he ſaith ; Thoſe which build hay and ſtubble on that foundation, which is Chriſt, they ſhall indeed be ſaued, but yet as it were by fire.

In all the faithfull indeed there is ſome parcell of this vnworthineſſe, but in ſome more, in ſome leſſe : and thoſe who haue care to auoid it, and keepe a good conſcience, are pardoned for Chriſts ſake.

And therefore there is required a triall of both theſe ſorts of worthineſſe : that wee may eſcape not onely the eternall, but the temporary wrath and puniſhment of God. 1. *Cor.* 11. 28.

Concerning the trying of a mans ſelfe before the vſe of the Supper of the Lord.

The

The trying or examining of a mans ſelfe conſiſteth in two things: firſt, whether thou be in the faith, whether thou vnderſtand the articles of faith, the promiſe of the Goſpel, and doctrine of the Sacraments. In this caſe the Creed of the Apoſtles, or doctrine of the Goſpell is the touchſtone. Heere is to bee taken from the people that opinion wherewith many are poſſeſſed, who (theſe three words being taken hold of, THIS IS MY BODIE) ſuppoſe that it is not neceſſarie to ſearch more diligently the nature of the Sacraments, they will beleeue ſimplie: but this is not to beleeue, but to erre, and indeed to erre obſtinatelie, if thou haſt purpoſed that thou wilt not learne any thing. If thou wilt rightly beleeue, it behoooueth thee to haue vnderſtanding: for faith is a ſure knowledge. For what fruit ſhall they receiue by the vſe of the Sacraments, who neuer haue rightlie learned the vſe of them?

The other part of trying, conſiſteth in examining ones life. In this caſe the Ten Commandements is a touchſtone, that is to ſay, we muſt trie how wee haue led our life, how farre it is from the law of God, what it ought to be: whether thou haſt performed thoſe things which thou haſt promiſed to God in baptiſme: whether thou loue God aboue all things

things, and thy neighbour as thy ſelfe, that is to ſay, whether thou doeſt, and heereafter wilt doe thoſe things which God commandeth: and whether thou eſcheweſt and wilt eſchew thoſe things which God forbiddeth: whether thou haſt a ſetled purpoſe to amend thy life, and to frame the ſame according to the word of God. If there bee any who feele ſuch an inclination in themſelues, they are to be exhorted to go to the holy Supper; the reſt who neither vnderſtand the doctrine of the promiſe of the Goſpell and Sacraments, neither deſire to amend their life, but haue a minde to continue in their faults, they are to be diſſwaded, not to goe to the holy Supper, leſt they eat iudgement to themſelues.

The peculiar ends of the Lords Supper are:

1. That it may be a remembrance of Chriſts ſacrifice performed on the croſſe. 1. *Cor.* 11. 26.

2. That it may be a ſigne of the continuance of the couenant of grace, eſtabliſhed by the bloud of Chriſt already ſhed foorth.

3. That it may bee a Sacrament of the nouriſhment, abiding, continuance and preſeruation of them in the Church, which once by baptiſme haue been ingrafted into the Church of Chriſt.

Hitherto

Hitherto concerning the Sacrament of the ſpirituall couenant: now concerning the Sacrament of the bodily couenant.

The Sacrament of the bodily couenant, is a Sacrament whereby God confirmeth the bodilie promiſe: ſuch as is the rain-bow, *Gen.* 8.12.23. Such as was the fleece of Gedeon, *Iudg.* 6.36. euen to the end. Alſo the going backe, both of the ſhadow in the diall of *Ahaz*, as alſo of the ſunne, when God promiſed to king *Hezekiah*, the deliuerance of the city from *Senacherib*, and the adding of fifteene yeeres to the ſpace of his life. *Eſai* 38. 5.6.7.8.

Hitherto we haue ſpoken, touching Gods ſpirituall benefits: now concerning the bodily.

Bodily benefits are ſuch as pertaine to this bodily life, as for example, the maintenance of bodily life, defence againſt the wicked and outward enemies, deliuerance out of dangers, freedome from ſickneſſes and diſeaſes, good health, an honeſt familie, well diſpoſed children, riches, friends, glorie in the world, fauour before men, warlike experience, to bee ſhort, all the aids of this life.

God

God giueth men riches, for foure vſes:

1. For the honor of God, that is, the propagation and conſeruation, of the miniſterie of the Church, and ſchooles of good learning. *Prouerb.* 3.9.
2. For the preſeruation of the generall good or common wealth. *Rom.* 13. 6.
3. For the honeſt maintenance of himſelfe, and his houſe. *Prouerb.* 31. and 30. 8.
4. For the reliefe of the poore. *Prou.* 31.20.

Thus farre touching Gods benefits: now concerning his iudgements.

Gods iudgements are his works, which he exerciſeth in the execution of his iuſtice.

Gods iudgements are affliction and *death.* Pag. 371.

Affliction is a iudgement of God by which hee afflicteth men, according to his eternall decree. So thè croſſe or affliction of the Church is called iudgement, 1. *Pet.* 4. 17. It is time that iudgement ſhould beginne at thè houſe of God. *Pſal.* 135. 14. Though the Lord iudge his owne people, yet by and by it repenteth him touching his ſeruants.

Affliction is either puniſhment, or the *croſſe.* Pag. 368.

Puniſhment is an affliction, which God ſendeth vnto men for their ſinnes. Afflictions

are

are called Gods arrowes. *Pſal.* 38. 3. and 144. 6. The hand of God. *Pſal.* 38. 3. vengeance, or reuengement.

And this is either caſtigation or vengeance from God.

Caſtigation or chaſtening is a puniſhment, by which God correcteth his elect for their ſinnes, that he might prouoke them to repentance. *Iſai.* 2. 17. *Pſal.* 119. 71.

Vengeance from God is a puniſhment, by which God reuengeth the ſinnes of the wicked, that he may deſtroy them. *Pſal.* 1. 6. and 3. 8. and 5. 7. and 18. 28. and 34. 17. 22.

Vengeance from God is double, to wit, ſpirituall, and bodily.

Spirituall is that, which concerneth ſpirituall things, or belonging to the ſoule.

Spirituall reuenge is two-fold: to wit, perpetuall forſaking, and hardening.

Perpetuall forſaking, is a ſpirituall vengeance from God, by which God ſo leaueth the wicked, that they are altogether eſtranged from him. 1. *Sam.* 28. 15. 16.

Induration, is a ſpirituall vengeance from God, by which the minds of the wicked being before naturally hard, are further ſo hardened, that they bee blinded, and giuen ouer to a reprobate ſenſe.

Bodily vengeance is a vengeance, which

God

God exacteth of, or laieth vpon the wicked, in bodily things.

Againe, vengeance is either temporall or eternall.

There is indeed but one punishment of the wicked, notwithstanding it hath sundry parts: for temporall punishments, are to them the beginning of eternall.

Temporall vengeance, is a punishment which in this life is inflicted vpon the wicked, that by it as if it were by a forerunning messenger, they may bee summoned and cited to eternall condemnation, which they shall haue at the last.

Eternall vengeance is a punishment, which shall remaine for them and to them in hell for euer, without any end.

The ends of punishments are:

1. That God in them might manifest his iustice, power, and glory, *Isai.* 5. 6. *Rom.* 11. 12. Behold the goodnesse and seuerity of God vpon them indeed that fell, seuerity, &c. *Exod.* 9. 16. *Rom.* 9. 17. The Scripture saith to Pharao, For this haue I raised thee vp, that in thee I might shew foorth my power, and that my name might bee declared in all the earth.

2. That from the punishments of the wicked, the godly and beleeuers might learne to

feare

feare God. *Psalm.* 52. 7. 8. The strong God will ouerthrow thee for euer. He will rent thee and pull thee away from thy tent or dwelling place, and will verie vehemently root thee out of the land of the liuing, which the iust beholding shall feare. *Psal.* 119. 119.

3. That they may testifie, that the threats of God denounced in his law, are not vaine and without force: for the examples of punishments doe plainelie declare, that God doth in good earnest and certainly performe whatsoeuer he hath threatned against vngodly sinners.

4. That by them wee might be admonished to beware of sinne. 1. *Cor.* 10. 5. &c.

5. That by them the godlie might be separated from the vngodly, the Lord refining the whole common-wealth, euen as base money is refined. *Isai* 1. 25.

Thus farre touching the punishment: now concerning the crosse.

The crosse is an affliction, belonging both to the whole Church, and also singularly to euerie godly man: and yet not for sinne, but that the godlie treading in the steps of Christs crosse, may bee made conformable to his image. 1. *Pet.* 4. 13. 15. *Phi.* 3. 10. *Rom.* 8. 28.

Col.

*Coloſſ.*1.24. *Heb.*12.2. 1.*Pet.*2.21.

And this is double, to wit, temptation or triall from God, and martyrdome.

Temptation from God, is a croſſe of the godly, by which God through ſome preſent or imminent euill trieth their faith in his promiſes, and ſetteth the ſame out to be ſeene of all men, and to be imitated, *Iam.*1. *verſ.*1.12. 1.*Pet.*1.6.7.*Act.*20.19.1.*Cor.*10.13.1.*Pet.*4.12. It is alſo called Trying, likewiſe triall, that is to ſay, ſearching or ſounding.

And it is either inward or outward.

And the inward againe is double, to wit, anguiſh of the minde, and the combate of the fleſh and the ſpirit, as appeareth in Abrahams example.

The outward, as affliction of the body, loſſe of goods, children, &c. as we may perceiue in the example of Iob.

Martyrdome, is a croſſe of the godly, which they indure at the worlds hand, for the teſtimonie that they giue to the trueth of Chriſt.

And it is either bloodie or vnbloodie.

Bloodie martyrdome, is the ſhedding of blood and life, that we may finally and for euer confirme Gods truth, as it were with the laſt and moſt vndoubted teſtimonie, that wee can yeeld. *Iohn* 21.18.

Vnbloodie martyrdome, is the ſuffring of

ſlanders, ſhame, impriſonment, exile, and other dangers for the truths ſake. 2.*Cor.*4.8. and 6.4.8.and 12.10.1.*Pet.*4.14.

The ends of the croſſe are:

1. That wee may be made conformable to Chriſt our head, in ſuffering and death.*Rom.* 8.27.29.*Phil.*3.10.

2. That other faithfull people may therefrom receiue comfort, and an example of perſeuerance, and be confirmed in the faith. 2. *Cor.*1.6. *Col.*1.24.

3. That wee might not truſt in our ſelues. 2.*Cor.*1.9.

4. That we might truſt in God, who raiſeth vp the dead.2.*Cor.*1.9.

5. That both we, and others together with vs, both for our ſelues and for them, might ſo much the more earneſtly and heartily call vpon God. 2.*Cor.*1.11.

6. That the godly being deliuered, God by many might be praiſed, through thankeſgiuing as on our behalfe. 2.*Cor.*1.11.

7. That by afflictions, as it were by a fire, wee might be purged, and perfected, ſo as at the laſt wee might attaine ſaluation. 1. *Pet.* 1.7.

8. That they might bee an aſſured teſtimonie of that righteous iudgement to come. 2.*Theſ.*1.5.

9. That

9. That we ſhould not truſt the world, nor expect peace from it or in it.

Hitherto touching affliction: now concerning death.

Firſt, death is double, ſpirituall & corporal.

Spirituall death, is the want of fellowſhip with God and his graces, which quicken the ſoule for euer, and giue it life indeed. This is called alſo the death of the ſoule: not that there is a death or deſtruction of the ſoule, but becauſe it is the feeling and terror of the horrible wrath and iudgement of God, in the ſoule that is forſaken and caſt away from God. For ſo was Adam dead (euen while in the bodie he liued in Paradiſe) in reſpect of Gods threatning, as ſoone as he had eaten of the forbidden fruit. So *Epheſ.* 2. they are ſaid to bee dead through ſinne, which liue in it, without turning to God: and *chap.* 5. he is commanded to riſe from the dead, that is called from ſinne vnto God, and is iuſtified and regenerated. And *Rom.* 7. hee ſaith that hee was dead, through the knowledge of his ſinne and the wrath of God.

Corporall death is the priuation or want of the life of the bodie, wrought by the ſeparation of the ſoule from it.

And it is an appendix of ſpirituall death; euen then when Adam had ſinned; deferred I confeſſe through Gods mercie, that mankinde might be preſerued.

This death to the elect, and them that beleeue in Ieſus Chriſt, is not a ſatisfaction for ſinnes, but it is the aboliſhing of ſinne, and a paſſage into eternall life. *Iohn* 5.24. *Phil.* 1.23. *Rom.* 2.24.

Secondly death is either the firſt, or the ſecond.

The firſt death, is that into which man at the firſt did fall through ſinne. Of which wee haue ſpoken.

The ſecond death is that, vnto which, both the bodies and ſoules of the damned, that is to ſay, whole men, are ordained and deliuered for euer. *Matt.* 10.28.

This is that horrible and fearefull death, which ſhall abide for all the damned, euen the lake of eternall fire in hell. *Reu.* 20.14.

But the faithfull ſhall not be hurt of it. *Reu.* 2.11. and 20.6.

Thus farre concerning the works of Gods ſpeciall prouidence which are done in this life: now concerning thoſe works which ſhall be done after this life.

The workes of God which ſhall be done after

after this life, are both the *laſt* [1] *comming* of the Lord, and *the* [2] *generall* raiſing vp of all the dead, and alſo the laſt [3] *iudgement*: and the manifeſting of Gods glory to all eternitie.

The Lords laſt comming, is his worke, by which the Lord himſelfe in the end of the world, ſhall come downe from heauen, with a ſhout, with the voice of an Archangell, and with a trumpet, together with all his mightie Angels, and with flaming fire. 1. *Theſ.* 4. 16. 2. *Theſ.* 1. 7. 8.

The generall raiſing vp of the dead, is a worke of God, by which after the number of the elect ſhall be fulfilled, he will call all men that haue beene dead, euen from the beginning of the world to life againe. *Act.* 3. 24. 1. *Pet.* 3. 7. *Reu.* 6. 11. 1. *Theſ.* 4. 1.

The raiſing of the dead ſhall bee either to life, or to eternall death. *Dan.* 12. 2. *Iohn* 5. 28. 29.

The raiſing to life, ſhal be brought to paſſe, not by the power of humane fleſh, becauſe that it ſelfe needed raiſing, and yet ſtandeth in need of God, to quicken and giue it life, but by the merit of the fleſh, and by the power of the Godhead of Chriſt.

The laſt iudgement is that, wherby Chriſt will declare all without exception, being iudged by his word, ſome to be heires of eter-

nall life, ſome to bee partakers of eternall fire with the diuell. *Matth.*25.31. *Rom.*14.10. 2.*Cor.*5.10.

The godly haue this comfort of the laſt iudgement, that the Father hath deliuered all iudgement to the Sonne, that he might giue peace to our conſciences, and might take away all feare of condemnation. *Ioh* 5.27. *Act.* 17.31.

Chriſt ſhall iudge according to both his natures, but the proprieties of either ſhall bee ſafe and ſound: for to know the ſecrets of all men, and to bring them to light, belongeth to the Godhead, but to pronounce ſentence belongeth euen to the manhood. Againe, an effectuall power either to life or death, pertaineth to the Godhead. So Chriſt ſhall iudge the world in the action of his Godhead, and of his manhood, though there ſhall not bee the ſame parts or offices of the manhood, that are of the Godhead in the iudgement.

Now whereas it is ſaid, *Matth.*19.28. that the Apoſtles in the laſt iudgement ſhall ſit vpon twelue thrones, and ſhall iudge the twelue tribes of Iſrael: this is not otherwiſe to bee vnderſtood, than that the faith of the Apoſtles (who were alſo themſelues of Iſrael, and vnlearned men or idiots, and yet had imbraced

braced Christ, and were become Ministers of the kingdome of God) should take away from the vnbeleeuing Israelites all maner of excuse.

Of the last iudgement there are two parts: the iudiciall proceeding, and *the execution.* Pag. 376.

The iudiciall proceeding shall be, both the separation of the elect from the reprobate, and the pronouncing of the sentence.

The separation of the elect from the reprobate shall bee that whereby all men being gathered from all the corners of the world by the Angels, the elect shall be set at the right hand, and the reprobate at the left hand of Christ. *Matth.* 25.33.

The pronouncing of the sentence shall be that whereby Christ shall minister iustice to euerie one, and shall render to euerie one according to his works. *Matth.* 25.32.33. *Rom.* 1.6. 1. *Cor.* 4.5. *Reu.* 20.12.15.

For all the secret things of men, being by the power of the Godhead brought to light, he shall giue a twofold sentence, one to the elect, another against the reprobate.

The sentence that shall be pronounced to the elect, is this: Come yee blessed of my Father, and possesse yee the kingdome prepared for you before the foundations of the world were laid. *Matt.* 25.34.

The sentence that shall bee pronounced against the reprobate, is this: Goe yee cursed into euerlasting fire prepared for the diuell and his angels. *Matt.* 25.41. &c.

Thus much touching the iudiciall proceeding.

The execution of the iudgement, shall be the second part of the last iudgement, that is to say, the assured and actuall producing of the sentence giuen, vnto effect, for the damned shall goe to euerlasting punishment, and
Pag. 377. the iust *vnto eternall life. Matt.* 25.46.

Euerlasting punishment, is that most miserable estate of the dammed after this life, the beginnings whereof they do indeed feele in this life, but shall fully feele the increases thereof in their soules separated from the bodie after the last iudgement, when being driuen from the face of the Lord, and the glory of his power, they shall haue the paine and punishment of eternall destruction, being throwen and thrust headlong into euerlasting fire, which is prepared for the diuell and his angels, and they shall be tormented in bodie and soule, with vnspeakable torments. *Ioh.* 3. 36. *Luk.* 16.23. 2. *Thes.* 1.9. *Matt.* 25.41. *Isai.* 30.33. and 66.24. *Matt.* 8.12. 22.13. *Reu.* 20.10. 15. *Matt.* 10.28.

That

That there ſhall be degrees of eternall puniſhment appeareth, *Matt.* 10. 15. and 11. 20.

Life eternall, is that bleſſed ſtate of the elect after this life: whereof verilie they receiue ſome taſte euen in this life, and a greater in their ſoules ſeparated from the bodie, but they ſhall receiue full and perfect, after the vniuerſall riſing of the bodies, and when they ſhall againe be ioined to their ſoules, namely when in body and ſoule they ſhall bee receiued into heauen, and ſhall with Chriſt and the bleſſed Angels be freed from all miſeries, and enioy eternall bleſſedneſſe. *Iohn* 5. 25. and 6. 47. and 17. 3. *Phil.* 1. 23. *Luke* 23. 43. *Reuelat.* 14. 13. *Iohn* 17. 24. 1. *Theſſ.* 4. 17. *Reuel.* 21. 4.

And the elect ſhall enioy the ſame both in ſoule and body.

Thus farre concerning the vniuerſall iudgement: it remaineth that we ſpeake of the manifeſtation of Gods glory to all eternity.

The manifeſtation of the glorie of God to all eternitie, ſhall be the worke of God after this life, when Chriſt ſhall deliuer the kingdome to God, euen his father, and Chriſt himſelfe alſo, in reſpect of his humanity, ſhall

ſubiect

ſubiect himſelfe to God the Father, that God may be all in all things. 1. *Cor.* 15. 24. *Eph.* 2. 7.

And that comprehendeth the full manifeſtation of God, and the perfect glorification of the elect.

The full manifeſtation of God, ſhall bee a worke of God after this life, when God ſhall far more perfectly and cleerely, than hee doth in this life, manifeſt himſelfe to the elect to bee knowen of them.

Of the glorification of the elect.

The perfect glorification of the elect, ſhall be a worke of God after this life, when he ſhall adorne all the elect with vnſpeakable glorie, and the ſame to be enioied for euer.

This glorification pertaineth both to the bodie, and to the ſoule.

The glorification of the ſoule, ſhall bee the beautifying of the ſoule, both with the perfect ſight and knowledge of God, and all his myſteries, and alſo with the vnchangeable vprightneſſe of the will. 1. *Cor.* 13. 9. 10. 12. *Ioh.* 3. 2. *Reuel.* 22. 4. *Pſalm.* 17. 15.

Whereupon, the bleſſed ſhall haue and enioy perfect and ſound ioy. *Pſa.* 16. 11.

Of the glorification of the body.

The glorification [illegible]aining to the bodie, is in that it ſhall bee m[illegible]ſpirituall, that is to ſay, becauſe it ſhall lead a ſpirituall life, free, and deliuered from all the ſpot of the fleſh, ſuch a one as the ſpirits themſelues do lead.

Secondly,

Secondly, it shall become incorruptible, immortall; lastly, conformable to the glorious body of Christ. For the bodies of the godly, shall not onely bee inmortall and incorruptible, but also strong, impassible, glorious, spirituall. 1. *Cor.* 15. 42. *Phil.* 3. 21. *Dan.* 12. 3. *Matt.* 13. 43.

Augustine to *Crescentius*; As the naturall body is not a soule but a body, so the spirituall body wee should thinke, not a spirit, but a body.

It is of Paul called the spirituall body; then not a spirit, for the spirit hath not a bodie, that is to say, flesh and bones. Therefore the spirit and the spirituall bodie are not one. And Paul doth not say, that the substance of the bodie shalbe changed in the resurrection, but the qualities of the body and substance: for so he writeth to the Corinthians, that this body which is subiect to corruption, may put on an incorruptible nature, and the mortall may put on immortality. But (saiest thou) it shall not haue a matter subiect to perishing. Who denieth it? Yet it shall not want a matter. You except: but we shall be like the Angels: Then wee shall not bee Angels: for our flesh must rise againe, and we in the same (as *Iob* saith) shall see God our Sauiour. If our bodies shall be changed into spirits, then man shall

ſhall not riſe againe (which is very abſurd) becauſe man conſiſteth of body and ſoule, and the body cannot paſſe into the ſpirit, for they doe not agree in matter. By Paul a ſpirituall body is oppoſed to a naturall body, but vnderſtand by a naturall body, a changeable and weake body: for our body ſhall not ceaſe to be a naturall body, although it bee made immortall and impaſſible, but then it ſhall bee mightie and glorious with admirable brightneſſe.

And there ſhall be degrees of this glorie and brightneſſe, euen as one ſtarre differeth from another in glory. 1. *Cor.* 15. 40. 41. &c.

Hitherto we haue laid open faith concerning God: now concerning the Church.

The Church (as we doe generally vſe this word in Diuinity) is a company of men called together, and profeſſing a certaine religion.

Religion is a forme of worſhipping God.

Pag. 442. The Church is twofold, true or *falſe*.

The true Church, is a company of men gathered together out of the reſt of mankind, by the voice of Gods word, and obſeruing the true religion.

The true religion is that whereby the true God is rightly worſhipped, that is to ſay, according

cording to the preſcript of Gods word.

And that is onely one.

And in that alone men be ſaued.

But the true Church is vniuerſall or *particular.* Pag. 385.

The vniuerſall Church, which alſo is called the Catholike Church, is that which is gathered of all peoples.

And this is either of all times, or elſe of ſome *certaine time and age.* Pag. 384.

The vniuerſall Church of all times and ages is the company of all them, who according to the purpoſe of Gods eternall election, and that from before the beginning of the world are called, and euen vnto the end of the world ſhall be called in Chriſt Ieſus, vnto eternall life. *Rom.* 8. 28. 30. *Heb.* 12. 22. 23. where it is called an vniuerſall aſſemblie, and congregation of the firſt borne, which are written in heauen. *Heb.* 12. 23.

1. And it is inuiſible. Firſt, becauſe it is beleeued to be. Whoſoeuer therefore will haue it to bee viſible, let them amend the Article of the Apoſtles Creed, ſo that we may not heereafter ſay, I beleeue the holy catholike Church, but, I ſee it, yea it may be I feele it. When as this notwithſtanding, faith is of thoſe things which are not ſeene. *Heb.* 11. 1.

2. Becauſe the elect cannot bee knowen from

from the reprobate, by bodilie eies, but are knowen to God alone: for the Lord knoweth who are his. 2. *Tim.* 2. 19. In the meane while euery man for himselfe, may by infallible signs be assured, that hee is elected. Euerie man may certainely know that of himselfe, and Christian charity commandeth vs, to hope it of others: and wee must not iudge rashly of any.

And that is also called the kingdome of Christ, or of God in the Lords praier, in the Prophets it is called the kingdome of the Messias. Also a lot. *Ephes.* 1. 11. The lot or inheritance of the Lord, to which not onelie the college and company of Ministers, but also the people of the Church do appertaine.

And that is called catholike or vniuersall.

1. Because it is the generall company of the elect, who all together make one mysticall body.

2. Because all that beleeue in God and are to bee saued, must bee in this company: for without the Church there is no saluation.

3. Because it comprehendeth the whole body of the doctrine of the Prophets and Apostles.

4. Because it is dispersed thorow the whole face of the earth. *Esa.* 2. 2. 3. *Act.* 10.

And it is onely one. *Eph.* 2. 14. 15. 16. 17.

The

The head of the vniuerſal Church is Chriſt Ieſus alone. 1. *Cor.* 12. 27. *Eph.* 1. 22. and 4. 15. and 5. 23. *Col.* 1. 18. and 2. 10.

And he hath no need of a Vicar, nor of a miniſteriall head thorowout the whole Chriſtian world.

But the body of the Vniuerſall Church is myſticall. *Rom.* 12. 5. 1. *Cor.* 10. 17. and 12. 27. *Epheſ.* 1. 22. 23. and 4. 4. 12. 16. and 5. 23. *Col.* 1. 18. 24.

The members thereof are onely thoſe that are elected to eternall life. 1. *Iohn* 2. 19. *Iohn* 10. 14. 27. 28.

And theſe members are both of the Iewes and alſo of the Gentiles.

And both theſe members are either in heauen, or on earth. *Epheſ.* 1. 10.

They are in heauen, who are already departed in the faith of Chriſt.

They are on earth, who beleeue in Chriſt and yet liue.

And they are either ſtrong in faith, or weake.

The ſtrong in faith, are the faithfull that are eſtabliſhed in the knowledge of the doctrine of the Goſpel. *Rom.* 15. 1. The ſame are called ſpirituall. *Galat.* 6. 1. and perfect. *Heb.* 5. 14.

Weake in faith are they, which as yet are not

not confirmed and ſtrengthened in the knowledge of the doctrine of the Goſpell, but ſtand in need of more ſound inſtruction. *Rom.* 14.1; *Heb.* 5.12. where alſo they are called infants or children.

This Catholike Church is either triumphant or militant.

The triumphant is of the faithfull that are dead, and now triumph in heauen with Chriſt and the elect Angels, and after the vniuerſall riſing of bodies, ſhall haue their full triumph.

Wherefore the Saints that are dead in the Lord, do already enioy the ſight and preſence of God, and heauenly bleſſedneſſe.

The militant Church, is of the faithfull that yet liue in the earth, and doe with ſpirituall weapons fight vnder Chriſts banner, both againſt the diuell, the world and their owne fleſh.

But there is no Church in Purgatory, becauſe there is no purgatory, as Papiſts haue fained.

And thus much touching the vniuerſall or Catholike Church of all times.

The vniuerſall Church of ſome time, is the company of all them, which vnder the New Teſtament is gathered together, out of all countries

countries and peoples both Iewes and Gentiles, and is diſperſed thorow all regions and peoples.

It is called vniuerſall or catholike, to put a difference betwixt it and the Iewes, becauſe this was gathered onely of one people, and that out of all peoples and nations.

Thus farre concerning the vniuerſall or catholike Church: now touching the particular.

A particular Church, is euerie company of a nation, or citie, or to be ſhort, of whatſoeuer particular place, that worſhippeth Chriſt. Such a Church was that of Ieruſalem, Corinth, Galatia: And ſuch at this day is euerie one, in all the countries of Chriſtendome, and in euerie nation, citie, towne, &c. of the ſame whatſoeuer.

In it there are and ſhall bee mingled many hypocrites and infidels, and that euen vnto the laſt day, and yet in outward profeſſion, aſſenting with the doctrine. *Matt.* 13.24.47. And this is viſible.

And firſt it is either pure or *impure*. Pag. 387.

A pure Church is a companie that doth performe Gods worſhip and ſeruice ſoundly & vncorrupt. Such was the Church of Chriſtians at Ieruſalem, in the Apoſtles daies: and

ſuch was the old Roman Church in Paules times.

And though this Church in reſpect of place, cannot properly be counted vniuerſall and catholike, yet becauſe it profeſſeth the Catholike faith of all times, places, and faithfull men, therefore of the Fathers, it is called catholike: for the Fathers called all thoſe Churches catholike, which profeſſed the catholike faith.

Of a pure Church, there are two eſſentiall notes: to wit, continuance in the heauenly doctrine, as it is comprehended in the canonicall Scriptures rightly vnderſtood, and right diſcipline, both in the lawful vſe of the Sacraments, and alſo in the obſeruation of Gods commandements, in reſpect of the ſincere worſhip of God, and holines of life. *Act.*2.42. *Ioh.*8.30.47. and 10.27. and 14.23. 1. *Ioh.*1.9. *Eph.*2.20. 2. *Pet.*1.19. and 3.3. 1. *Iohn* 2.24. *Matt.*28.19. *Mark.*16.6. *Act.*2.38. and 10.47. *Luk.*22.19. 1. *Cor.*11.26. *Mat.*15.9. *Ioel* 1.32. *Rom.*10.13. 1. *Ioh.*1.7. and 2.5.10. and 3.23.24. *Ioh.*13.17.35. and 14.21.

If a man would know ſome Church, whether it bee pure, then he muſt not ſeparate theſe notes, but ioine them together; for by ſome one part of theſe, as for example, by holineſſe of life, we may not iudge of ſome one

one Church, but by the notes or markes conioined.

This also is the end or vse of these notes, that they may shew, what particular Church is pure, that so we may know, whether we ought to ioine our selues thereto, and communicate in their Sacraments and seruices.

An impure Church is a company, in which Gods worship is corrupted.

And this is either lesse impure, or more impure.

For the lesse it goeth aside from the sincerities of the doctrine and discipline in Sacraments, Gods worship, and good maners; so much the lesse it is impure: but the more it departeth from that sincerities, so much the more impure it is.

Wherefore though in some companie or congregation, there may creepe in some corruption, either in doctrine, or in the administration of Sacraments, in Gods seruice, and in maners; yet that companie ceaseth not to bee the Church of God, so that it hold the foundation, which is Christ. Euen as Paul, doth not take from the Corinthians, and Galathians, the name of the Church of God, though false doctrine began to be scattered amongst them, and some liued loosely.

Neither for the neglect, or ceasing or want

of Eccleſiaſticall diſcipline, may we preſently denie a Church to be.

Moreouer, when we treat of the notes of a pure Church, wee ſpeake not of the knowing of the ſeuerall members of the Church, whether they be elected or no, but of the whole congregations and companies, whether they be pure or no, and of the whole bodie of euery congregation, the ſoundneſſe whereof, is to be eſteemed, not by the condition of ſome one member, but by the ſtate and health of the greater, or at the leaſt of the better part. For that cannot bee the Church, which either wholly falleth from Gods word contained in the writings of the Prophets and Apoſtles, or altogether forſaketh the right diſcipline in the Sacraments, and in the reſt of Gods ſeruice, and good maners.

Therefore the Romiſh Church at this day, is yet the Church of Chriſt, but the moſt impure and corrupt of all other, and euen as it were yeelding vp the ghoſt: becauſe it yet retaineth ſome of Chriſts doctrine, though mingled with many errors: and becauſe it keepeth, in the ſubſtantiall forme thereof, Baptiſme (which is the badge of Chriſtianitie) though defiled with many ſpots & blots: otherwiſe they which haue beene Baptized in the popedome, ſhould be without Chriſts Church,

Church, and therefore ſhould not be baptized with Chriſts baptiſme: laſtly, becauſe yet it holdeth ſome inuocation of Chriſt.

For the Romiſh Church muſt bee diſtinguiſhed from Antichriſts faction, which preuaileth in the Roman Church, and will not ſuffer them, which doe more purely profeſſe Chriſt, but reſiſt, oppreſſe, and keepe them vnder, that it alone may haue ſoueraigntie.

Now looke how much more ſound and pure any Church is, we ought ſo much the more willingly ioine our ſelues therewith: and looke how much the more impure it is, ſo much the more we muſt beware of it.

Wherefore ſith the Romiſh Church at this day, is moſt impure, we muſt vtterly forſake it, as the Spirit of God commandeth, *Reu.* 18. 4. Goe out of her my people, leſt yee bee partakers of her ſinnes, and receiue of her plagues.

Secondly, a particular Church, is either of the old Teſtament, or *of the new. Eph.* 2. 17. Pag. 390.

The Church of the old Teſtament is that, which euen from the beginning of the world was before Chriſts comming. Such was that of Adam and Heuah in Paradiſe, and after their caſting out of Paradiſe, which Church was continued in the familie of Seth, afterwards of Enoch, Noah, Sem, Abraham, Iſaac,

Iaacob, and his poſteritie: whereupon the Church of Iſrael, or the Iewes, was moſt excellent.

The Church of the new Teſtament is that, which was after Chriſts comming, and is yet. *Eph.*2.13.14.

Thirdly, a particular Church hath either an inuiſible, and a viſible gouernment together, or onely an inuiſible gouernment.

The inuiſible gouernment, is the inward gouernment, by which God the almightie Father, is the Father of the Church, of whom all the familie in heauen and in earth is named, and who is aboue all, through all, and in all, begetting, nouriſhing, and bringing vp the elect, in that moſt holy communion and fellowſhip with himſelfe, and between themſelues in the Church, and Chriſt is the head of the Church, giuen thereto and appointed by the Father, by whom the Father immediatly gouerneth the Church, he alſo being the author and gouernour of that communion. And the holy Ghoſt working all things in all according to his good pleaſure, perfecteth that communion, and ſealeth it vp. *Eph.* 3.15. and 4.6. 1.12.1. *Cor.*12.4.5. &c. *Eph.*1.13. 1. *King.*19.18. *Rom.*11.4.

The viſible gouernment, is an outward gouernment, by which the faithfull are viſiblie gouerned,

gouerned, that ſo they may be brought into communion and fellowſhip with God, and among themſelues, and may bee retained therein, and increaſe and make daily proceedings, till they come to perfection. *Epheſ.* 4. 12.13.

Viſible gouernment, is both publike and *priuate.* Pag. 439.

Publike, by which the Church of God is publikely gouerned, ſpecially in the publike aſſemblies.

And it is either eccleſiaſticall or *politicall*; Pag. 432. for ſo it pleaſeth God in this life to gouerne his Church, not onely by a ſpiritual regiment, but alſo by a bodily.

The eccleſiaſticall gouernment, is a ſpiritual gouernment of the Church, in the aſſemblies and meetings of the Church, all the faithfull keeping therein the order that God hath ordained.

And this gouernment is either proper or *common.* Pag. 420.

The proper gouernment is that, which belongeth to the office of ſeuerall perſons, who are in the church. *Matt.* 18.17. 18. *Rom.* 12.6.7.8.

Thoſe perſons are either Miniſters of the Church, or *people belonging* to the Church. Pag. 409.

Miniſters of the Church, are perſons law-

fully called, whose ministerie God vseth in gouerning the Church. *Rom.* 12. 6. 7. 8. 2. *Cor.* 2. 6.

Whereupon it followeth that they which are lawfully called, are true Ministers of the Church.

Pag. 393. And they are either extraordinarie or *ordinarie.*

Their function or office in the Church is temporarie: but the latter sort is perpetuall.

They are said to bee extraordinarie, who are raised vp besides order, either to found churches, or to restore them being fallen downe, or to amend them that are decaied. 1. *Cor.* 12. 28. 29. *Ephes.* 4. 11.

Those that were extraordinarilie, and immediately also called, had this testimonie, that they could not erre in doctrine, because God did testifie concerning it: yet in life, both they might sinne, and also haue sinned, 1. *King.* 13. 20. *Gal.* 2. 14.

To Ministers extraordinarily called, there belonged also extraordinarie gifts, namely, extraordinarie Prophecies, and the gift to

Pag. 393. *worke miracles* 1. *Cor.* 12. 9. 10.

An extraordinarie Prophecie was that, by which through the singular gift of God, they were enabled both to interpret and applie Scriptures: and also most surely and clearely

to

to foretell things to come. *Iohn* 16. 8. 13.

The gift of working miracles was that, whereby God did ſeale vp their prophecie, and doctrine.

Ordinary are they, that yeeld their ordinary labour to the Church, and are both mediately called, and alſo indued with ordinarie gifts. *Rom.* 12. 6. 1. *Cor.* 12. 4. 5. &c.

In the old Teſtament, the Prophets of God were extraordinarily called, and they firſt did either declare Gods word vnto men, or were raiſed vp for the reſtoring of doctrine corrupted, to charge men with ſinne, and to foretell puniſhments, as alſo to prophecie, touching the Meſſias to bee exhibited, and touching his conception, birth, paſſion, death, reſurrection, taking vp into heauen, kingdome, and other things to come, yea and for the gouernment of ſome politicall counſels and actions. And ſuch were Adam, Enoch, Noah, Abraham, Iſaac, Iacob, Ioſeph, Moſes, Samuel, and the reſt of the Lords prophets.

In Abrahams daies, there was Melchiſedech the prieſt of the moſt high God, king of Salem, a notable figure of Chriſt, according to whoſe order Chriſt was a Prieſt for euer. *Gen.* 14. 18. *Pſal.* 110. 4. *Heb.* 7.

But perpetuall and ordinary Miniſters, ſpecially before the Law was giuen, were the moſt

moſt of the Patriarkes: but after the law giuen, the poſteritie of the Patriarke Leui.

Now of the poſteritie of the Patriake Leui, one was the high Prieſt, and the other were Prieſts or Leuites.

The high prieſt of the tribe of Leui, was alſo a type of Chriſt, and his peculiar office was, once euerie yeere, namely on the day of the yeerely expiation or reconciliation, to enter into the moſt holy place, and to make an atonement for himſelfe, and for his family, and for all the congregation of Iſrael. *Leu.* 16. *Heb.* 9.7.

The common office that he had with other Prieſts and Leuits, was to expound the Law to the people, to bleſſe the people, and to declare and iudge the right of controuerſies in doubtfull matters, ſpecially holy and heauenly, but yet according to the preſcript of the Lawes of Moſes. *Leuit.* 10.11.12. and 9.22. *Deut.* 17.18.19.&c.

The office of the other prieſts, was to expound the Law to the people, to adminiſter the ceremonies commanded from God by Moſes, and ſpecially the ſacrifices, to bleſſe the people, to iudge of controuerſies brought vnto them, to exhort the ſouldiers that went to warre againſt the enemies, and to ſound with loud trumpets againſt the enemies. *Mal.* 2.7.

1.7. and 1.7.8. 2.*Chron.* 13. 10.11. and 19.8. *Numb.* 6. 23. *Deut.* 21. 5. and 20.2. 2. *Chro.* 13. 12.

The office of the Leuits, was to helpe the prieſts, in performing Gods worſhip, to looke well to the Tabernacle, and to all things appertaining thereto, and together with the prieſts, to iudge of doubtfull cauſes. *Num.* 1, 50. and 3.7. and 4. 2. *Chro.* 19.8.

Hitherto touching the Miniſters of the Church in the old Teſtament.

In the new Teſtament, there were extraordinarily ſent, Iohn Baptiſt the forerunner of Chriſt, Chriſt himſelfe manifeſted in the fleſh, and the Diſciples of Chriſt.

Iohn Baptiſt the forerunner of Chriſt, was the Prophet of the moſt high God, going before the Meſſias in the ſpirit and power of Elias, that hee might turne the hearts of the fathers and the rebellious, to the wiſedome of the iuſt, and might prepare for the Lord (who ſhould preſently follow) an inſtructed people, yea ſhould demonſtrate the Lord to be preſent. *Luke.* 1.17. *Ioh.* 1.29.

Chriſt himſelfe manifeſted in the fleſh, was the Miniſter of circumciſion, according to the truth of God, that he might confirme

the

the promises of the Fathers. *Rom.* 15. 8. *Heb.* 1. 1.

The Disciples of Christ, were both Apostles, and also seuenty other, the forerunners of Christs comming.

The Apostles were Christs Disciples, immediately instructed by Christ himselfe, and sent to preach the Gospell, touching the Messias manifested, indeed before Christs ascension into heauen, only in Iudea, but after the ascension of Christ in all the world, and so to lay the foundation, hauing from God this testimony that they could not erre in doctrine. *Matt.* 10. 7. and 28. 19. *Act.* 1 8. *Gal.* 1. 1. 12. 1. *Cor.* 3. 10. *Epheſ.* 2. 20. *Reu.* 21. 14.

The Apostles had certaine priuiledges and prerogatiues, before the ordinarie Ministers of the new Testament.

1. Immediate ordination from Christ.
2. Immediate sending from him to teach.
3. A generall embassage into all the world with power to plant and establish Churches euery where, and not in one place onely. 2. *Cor.* 11. 28.
4. A visible signe of this generall commission and power, namely, laying on of hands, by which the inuisible graces of the Holy Ghost were giuen.
5. Freedome from all error of doctrine.

6. An

6. An extraordinary ſpirit, and an extraordinary authority, there being adioined thereto power of ſpirituall reſtraint againſt rebels. 2. *Cor.* 10. 6. 8.

7. The gift of foretelling things to come: as Paul prophecied of the reſtauration of the Iewes. *Rom.* 11.25. and of Antichriſt. 2. *Theſ.* 2. 3. and Iohn many things in the Reuelation.

And all the Apoſtles were equall, in dignitie, authoritie, right and power.

Neither did Peter exerciſe primacie or monarchie amongſt them.

But the regiment and gouernment of the whole Church, was in equall authority and power giuen to all and euery one of the Apoſtles. *Matth.* 28.19. *Iohn* 20.21. 2. *Cor.* 11.28.

Vnto the Apoſtles alſo, after Chriſts aſcenſion into heauen, there were adioined Euangeliſts and *Prophets* of the new teſtament, whoſe function and office was to endure but for a time alſo, namely, till Churches were ſet vp where none were before, or elſe that they might be brought from Moſes to Chriſt. Pag. 398.

Euangeliſts were thoſe, that in office were next to the Apoſtles, and did ſometimes ſupplie their roomes, as companions and fellow-labourers of the Apoſtles, who together with the Apoſtles, and by their appointment did preach the Goſpell to all. And ſuch were,

Marke,

Marke, Luke, Timothie, Titus, Philip. *Act.* 21. 8.

Prophets of the New Testament, were they which did open vnto the Church, that sense of the Propheticall Scripture, which they had learned, by singular reuelation of the holy Ghost, and withall they did foretell things to come: as Agabus, *Act.* 11.27. and 21. 10.

To these we adioine Prophetisses, such as were Philip the Euangelists foure daughters. *Act.* 21. 9.

And because the Church of the New Testament, was to bee gathered from among all nations, therfore especially were the Apostles and the Euangelists adorned and indued with the gift of tongues. *Act.* 2.4.

The other seuenty Disciples, being the forerunners of Christs comming, were before Christs passion sent by Christ himselfe, into euery city and place, whither it should fall out that he should come. *Luke* 10.1.

Thus much touching the extraordinary Ministers of the new Testament: now concerning the ordinary.

The ordinary Ministers of the new Testament are they, whose function and office is perpetuall,

perpetuall, and must indure in the Church, euen to the worlds end.

To some of them there is commited the administration of spirituall things, to other *some of bodily*. Pag. 408.

The former of these gouerne, either in doctrine or *in discipline*. Pag. 406.

They that rule in doctrine, are either Pastors of the Church, or *Doctors* and Teachers. Pag. 407. Pag. 401. *Ephes.* 4. 11.

Pastors of the Church are they, who are set ouer some certaine congregation, to feed the same with the word and Sacraments. *Act.* 20. 17. 28. 1. *Pet.* 5. 2.

They also are called Bishops and Elders, as *Act.* 20. 17. Paul is said to haue called or sent for from Ephesus, the Elders of the Church: whom hee calleth *verse* 28. Bishops: saying, Looke well to your selues, and to the whole flocke, in which the holy Ghost hath made you Bishops to feed the Church of GOD, which he hath purchased with that his blood. So *Tit.* 1. 5. they are called Elders, which presently *verse* 7. are called Bishops.

Therefore by Gods Law, Bishops and Elders are all one, which also the verie Canon Law sheweth, *Dist.* 93. *cap. Legimus*.

Therefore also Elders and Bishops are by Gods Law equall, that is to say, administer the

the ſame office, execute the ſame dutie, and doe it in the ſame maner, and by the ſame authority.

But after the Apoſtles age, there was, for remedy againſt Schiſme, one amongſt the Elders preferred before the reſt, who afterwards was by excellencie called Biſhop or preſident.

Moreouer all Biſhops are the Apoſtles Succeſſours, in the charge of feeding the Church.

Wherefore euerie Biſhop alſo, that preacheth the ſame doctrine that Peter did, is Peters ſucceſſour.

But whoſoeuer he be, that preacheth not or followeth not the ſame doctrine that Peter preached, he is not Peters ſucceſſor, as the preſent Biſhop of Rome who falſly boaſteth that he is Peters ſucceſſour.

Beſides, all Biſhops are equal among themſelues, which alſo the very Canon Law it ſelfe teacheth, *Diſt. 93. cap. Legim.* Whereſoeuer a Biſhop ſhall be, either at Rome, or Eugubium, or at Conſtantinople, or at Regium, or at Alexandria, or at Tanais, hee is of the ſame merit, and of the ſame prieſthood. The power of riches and the baſeneſſe of pouertie, doth not make the Biſhop, either high or low, but they are all ſucceſſors of the Apoſtles.

Alſo

Alſo no Biſhop is the head of the vniuerſal church, much leſſe the Pope of Rome, who is not a Biſhop indeed.

The paſtors dutie is double, to wit, publike and priuate.

His publike dutie is, to conceiue prayers in the publike aſſembly of the church, to teach and expound the word of God, and with a comely mooving of affections, to applie into the peoples vſe, and laſtly to adminiſter the Sacraments.

The priuate dutie of paſtors, is that which hee is bound to exerciſe towards euerie one ſpecially, to wit, to reſtraine other Miniſters, which are committed to his inſpection and ouerſight, that they teach not a diuers doctrine, from that of the prophets & Apoſtles, 1. *Tim.* 1. 3. to viſit the ſicke, and ſuch as are afflicted with cares, and troubled with ſome vnlooked for caſualtie; or are ſubiect to Satans temptations, or ſuch calamities, to bring the ſtraying into the way, to admoniſh them that ſinne, &c. *Act.* 20. 20.

And let theſe few things ſuffice touching the Paſtors of the Church.

Doctors are they which trauell this onelie, that ſincere and ſound doctrine may bee

retained among the faithfull. Therefore they doe nothing but teach. And yet they teach not any other things, than the Pastors doe, but yet otherwise, or after another maner, because they labour not to moue affections.

Their duetie is, both analytically or distinctly to interpret the Scripture, and also
Pag. 404. *synthetically* or *together*, to comprehend the whole doctrine of the Church, and also to deliuer the same from heresies, especially in the Schooles.

The analyticall interpretation of Scripture hath two parts, to wit, the exposition of the
Pag. 403. true sense, and the *shewing* of the vse.

The true sense of Scripture, is onely one, and that is the literall sense or meaning.

And that againe is either simple or *compound*, as *Hos.* 11.1. *Exod.* 12.46.

And it must bee fet from the verie Scripture it selfe, which is able to make a man wise vnto saluation.

And it is contained therein, either speciallie, as *Isai.* 53.14. *Mark.* 8.16.17. *or generally*.

To be short, it is expounded, both by the consideration of the place, by it selfe, and also
Pag. 403. by *comparing* of it with other places.

The consideration of the place to bee expounded

pounded by it ſelfe, conſiſteth of interpretation, both of matters and of words.

Of the interpretation of matters, there are two parts, an expoſition of the thing propounded, and iudgement.

The explication of the thing propounded, is both vniuerſall, and alſo particular.

Vniuerſall, when vniuerſally and ſummarily it is ſhewed, whether doctrine be deliuered, or a hiſtory rehearſed, or a thing be commanded or prohibited, &c.

Particular, when by parts both the theme it ſelfe is declared, and alſo the arguments, by which the theme is declared or demonſtrated, wee not neglecting the good diſpoſing and ordering of it, ſpecially ſyllogiſticall and methodicall.

Interpretation of the wordes, is either of euerie one of them ſeuerally, or els iointly, and that by more cleere words, and more eaſie for vnderſtanding.

The comparing of the place to bee expounded with other places is twofold, either with ſuch as agree with it, or with ſuch as in ſhew diſſent from it.

And thus much of the firſt part of interpretation.

The ſecond part of interpretation, is the ſhewing of the vſe, or the applying of Scripture

ture to vſe, whether it be theorike and ſpeculatiue, or practiue.

The theorike vſe conſiſteth in confirmation of true doctrines, and in confutation of falſe.

The practiue, is occupied both in the correction of ſinners, and alſo in inſtruction or inſtitution.

Inſtitution againe is either conſolation, or els any other admonition and exhortation.

And this analytical interpretation of Scripture, is to be performed in two ſorts of readings, ſome whereof are verie ſhort, ſome ſomewhat more long.

The more ſhort are they in which, as if it were by peecemeale, ſomewhat of the ſeuerall bookes and chapters of the Bible, may be ſet before the eies of the learners, to bee ſeene and beheld of them.

The more long are they, by which ſome booke may be handled, the better to inſtruct the hearers, and to fit them for abilitie to preach.

Hitherto touching the Analyticall expoſition of the Scripture.

Now the Syntheticall comprehenſion of the whole doctrine of the Church, is either a Catecheticall

Catecheticall inſtitution, or a handling of the common places of Diuinitie.

The Catecheticall inſtitution, is ſpecially neceſſarie, in teaching of the yoonger ſort, to whom there muſt be deliuered the milke of the rudiments, and in whom there muſt bee laid the foundation of the principles of faith, and Chriſtian life, and that with as much gentleneſſe, grace and eaſineſſe as can be.

The handling of the common places of Diuinitie ſerueth for them, that are more forward, to whom the treaſures of the holy Scriptures muſt be expounded exactly, learnedly, plainly, and yet briefly alſo.

Now that the teachers of Diuinitie, may rightly performe their dutie, they haue need of foure aides and helpes, to wit, of [1] *tongues*, of [2] *arts*, of [3] *ſciences*, and of [4] *hiſtorie*.

For vnto Doctors or Teachers, there is neceſſarily required the knowledge of tongues, and chiefly of the Latine, Greeke, Hebrue, Chaldee, Syriacke, &c.

An exact knowledge alſo of Arts and Sciences, is neceſſarie for them.

To be ſhort, the knowledge of hiſtories, both eccleſiaſticall and prophane is neceſſary for them.

Vnder the name of eccleſiaſticall ſtorie there is contained, not onely narrations tou-

ching perſecutions, hereſies, councels, &c. but alſo theological diſcourſes, of the Fathers and Schoolemen, of the writers, Latine, Greeke, Hebrue, or of the Rabbins, and alſo of the Doctors of the church both old and new: and to conclude, the controuerſies of the Church are cõprehended heerein.

In a word, the Doctors and Teachers of Diuinity muſt be occupied in vnderſtanding, and keeping faſt of matters: and muſt vſe great diligence, in reading the holy writings and other bookes.

And thus much touching the Synthetical handling of Diuinitie.

To conclude, the Doctors or Teachers, ſhall cleere the true doctrine from contrarie hereſies, and they ſhall doe it with zeale tempered with mildneſſe, ſpecially in Schoole diſputations, whereupon they ſhall take ſo much labour, that they may haue through cuſtome their wits exerciſed, to diſcerne both good and euill. *Heb.* 5.14.

And thus farre touching the Miniſters that beare rule in doctrine: it followeth touching them that gouerne in the diſcipline.

They

They are in Scripture commonly called Elders.

And they are double: for some both rule in the discipline, and also labour in the word and doctrine: and other some, are the gouernours of the discipline onely. 1. *Timot.* 5. 17. The Elders that gouerne well are woorthie double honour, specially they which labor in the word and doctrine.

The latter, namely such as gouerne in the discipline onely, are graue and godly men, chosen out of the people, and adioined to the Bishops as helpers, that by that meanes the fellowship of the Church, may so much the better be preserued. And of them treatie is, *Rom.* 12. 8. 1. *Cor.* 12. 8.

The college or companie of these Elders is called the presbyterie.

And it is the dutie of this presbyterie, to rule the discipline of the Church, holding all in those morall offices, from which if they be once drawen away, they must cal them backe thereto.

And that in all the points of the discipline, whether they be essentiall or *accidentarie.* Pag. 408.

Essentiall are they, which are altogether necessarie in the right gouernment of the Church, and be as it were fundamentall.

And of this sort are, a certaine order in the

Church, which is the house of God, the lawfull callings of men and persons, as of Pastors, Doctors, Elders, Deacons, and the deposings of them, if they doe not well and faithfullie their dutie; also the censures of the Church.

Accidentarie, are certaine accessorie points, which are established according to, or in respect of times, persons and places, as likewise if need or profit require it, they may be changed.

Thus much touching Ministers to whom the charge and care of spirituall things is committed.

The persons, to whom the administration and charge of bodily things belonging to the Church is committed, are Deacons and *Deaconesses.* Pag. 409.

Deacons are they that gather and distribute the goods of the Church. *Act.* 6. 3.

The goods of the Church are diuided into foure parts.

One part is distributed to them who are appointed for the ministery of the Church. *Mat.* 10. 10. 1. *Cor.* 9. 9. 1. *Thes.* 3. 8.

The other fourth part, is bestowed in the maintaining of the poore.

The third part is appointed for the vpholding, the building of Churches, of houses for

for ſicke perſons, of houſes for ſtrangers.

The fourth part that remaineth, is appointed to the Biſhop, to the end that hee may entertaine poore ſtrangers, and helpe alſo the captiue brethren when it is needfull. 1. *Tim.* 3. 2. *Tit.* 1. 8.

But yet now adaies, thoſe are alſo called Deacons, that are adioined to the Paſtors to helpe them, in teaching, in preaching, in adminiſtring the Sacraments, in viſiting the ſicke and captiue, and in other things pertaining to the holy miniſterie.

Deaconeſſes are godly and ancient widowes, who ſerue to the vſes of the Church officers, of the poore alſo and ſicke. *Act.* 6. 1. *Rom.* 16. 1. 1. *Tim.* 5. 9.

Hitherto concerning the miniſters of the Church: now touching the people of the Church.

The people of the Church, are all the other members of the Church beſides the miniſters. And their dutie is, euen from the heart, to obey the doctrine of Chriſt, and to their vttermoſt to promote the ſame, by all the gifts that God hath giuen them, by labor or any other good mean they can. *Heb.* 13. 17. 1. *Tim.* 5. 17. 18. In other places they are called idiots or vnlearned. 1. *Cor.* 14. 16. The flocke, 1.

Pet.

Pet. 5. 3. and commonly lay men.

And this duty, not only priuate men, & ſuch as are ſubiect to Magiſtrates are bound to performe, but euen, yea and that eſpecially, the Magiſtrate himſelfe, if he be a Chriſtian.

Thus farre concerning the proper gouernment of the Church: now concerning the common.

The common gouernment of the Church, is that which belongeth to all the members of the whole body of the Church: and is called for the moſt part the power of the Church. And it is the authority which the Lord hath giuen it, ſo farre foorth and ſo much profitable and neceſſary, as the Church doth not exceed the bounds and limits that God hath preſcribed vnto it. Or elſe it is a power that God hath giuen vnto his Church to do ſome thing, and to gouerne the ſame.

And this power either concerneth [1] *Eccleſiaſticall* elections or iudging [2] *controuerſies* of religion or Eccleſiaſticall order, or [3] *Eccleſiaſticall* iuriſdiction.

[a] Pag. 413. [b] Pag. 418.

The power of Eccleſiaſticall elections, is the authority which the whole Church hath, in chuſing to it ſelfe approoued and fit Miniſters.

For

For to the lawfulll choice of the Miniſters of the Church, ſpecially of the Paſtors, there is required the conſent and voice of the whole Church whom it concerneth, that is to ſay, of the Elders and of the flocke.

For it belongeth to the whole Church to chuſe Miniſters to themſelues:

1. Becauſe euen in the Apoſtles times, the whole Church, whom alſo it did concerne, choſe their Miniſters: neither did the Apoſtles by their owne authority onely, put men into Church offices, and gaue them thoſe charges, but the Church alwaies conſenting and approouing it. *Act.* 6.2.3.10. and 14.23.

2. Becauſe thereby there is preſerued to the Church that liberty, which Chriſt hath giuen to it.

3. Becauſe it ſerueth well for this, both that the Miniſter may with a good conſcience gouern the Lords flock by which he was choſen, and alſo the Lords flock again, may more willingly yeeld it ſelfe to be taught and fed of him than of another, which againſt or beſides the good liking of the flocke is thruſt vpon it.

But if the people know not fit and meet perſons, it is the dutie of the presbyterie, yea of the whole presbyterie, to looke out meet men, and to ſubiect them to examination and triall.

The

The examination is double, of doctrine and of life.

The examination of doctrine, is that wherein triall is made, whether the persons to bee chosen are able to teach the Church. For how can a man teach others that, which himselfe hath not learned? 2.*Tim.*2.2. *Tit.* 1.19.

Examination of life is that, whereby triall is made, whether the persons to be chosen, haue honest and vnblameable maners. *Tit.* 1. 6.7. 8. 9.

After this, the persons that are found fit by examination, must either be named to the people, or also presented vnto them, that so if need be, they may giue tokens and testimonies, and that once or twice of their sufficiency for preaching.

Then the flocke hath power from amongst the persons nominated, either to accept and approoue of one of them by their free voices, or likewise to reiect and refuse. For a pastour must not bee thrust vpon the Church against the will of it. *Can. Nosce, Dist.* 63.

He that shall be chosen of the Church, by the free voices thereof, doth at the last receiue Ordination from the pastours of the Church.

That Ordination, is the bringing in and confirming

confirming of the perſon examined and approoued to the exerciſe and execution of his function.

And this is done ſpecially in ordaining a paſtor, with praiers and impoſition of hands, for the conſecrating of the perſon, to God and the Church.

This ordination or confirmation, and laying on of hands ought to be done only by the paſtors, or Church gouernors, the whole aſſemblie of the Church being preſent, to which he that is confirmed muſt miniſter. But the power, conſent, deſire, nominating, approbation, and authority, of that ordination or confirmation, belongeth to the whole Church.

Wherefore they ſinne grieuouſly, that doe wholly and altogether reſtraine the people of the Church, from the election of their Miniſters, which the falſe Biſhops of the Papacie doe.

Thus much touching the power of the elections that the Church hath ſway in.

The power to iudge controuerſies of religion, is both authority & withall a gift, which God hath giuen vnto his Church, for the iudging, declaring and decidings of the controuerſies of religion.

This

This power is both priuate and alſo publike.

Priuate power to iudge of controuerſies, is that by which euery one of the faithfull, whether they be Paſtors or hearers, not only may, but ought to iudge priuately of the laying open of doctrines, that for himſelfe hee may rightly know all doctrines, that he be not deceiued or doe deceiue. 1. *Cor.* 10.15. 1. *Ioh.* 4. 1. 1. *Theſ.* 5.21. *Pſal.* 1.9.10. 1. *Cor.* 14.20. and 2.15. *Ioh.* 10.5. *Heb.* 5. 14.

Publike power to iudge controuerſies is that which they are furniſhed withall, that haue publike calling and authority, either euery one of them by themſelues, or elſe many ioined together.

For one alone may iudge, as for example, the Biſhop, or Paſtour, or Doctour of the Church.

And many together may iudge, when ſome more hard and doubtfull matter requireth ſuch a knowledge and deciſion, as is rightly inſtituted by lawfull proceeding, euen of many that haue a lawfull calling thereto, and that not onelie of Biſhops, but alſo of other skilfull Chriſtians, that haue both learning and experience, and their wits exerciſed therein, of what order, ſtate, or condition ſoeuer they be.

And that they may doe, either in a presbytery,

tery, or in a colloquie and conference, or in a Synode.

Howbeit this power of the Church is so limited, that the Church must not follow her own priuate spirit, nor by absolute authority decide any thing, but by the authority and iudgement of the holy Scriptures, of the Prophets and Apostles, which alone is the onely rule to iudge of the controuersies of the Church: and with which whatsoeuer agreeth is true, and whatsoeuer dissenteth therefrom, or is contrary therto, we must determine it to be false.

1. Because this is the Lords commandement. *Iohn* 5.39. *Isai.* 8.20. 1.*Pet.* 1.19.

2. Because euen Christ himselfe, the Apostles and other godly men, haue not from elsewhere decided and determined touching the grounds of religion, then from the holy Scripture. *Matth.* 22.29.31. *Mark.* 12.24.26.27. *Matt.* 22.43. *Luke* 24.26.27.44. *Act.* 15.14. 15. *Rom.* 16.25.26. *Act.* 17.2.3.11. and 26.22. and 28.23.

3. Because wee are built vpon the foundation of the Prophets and Apostles. *Ephes.* 2. 20. and other foundation can no man lay. 1. *Cor.* 3.11.

4. Because GOD alone speaking in the Scriptures, is the highest Iudge of all controuersies touching religion, whose authoritie is chiefe

chiefe, ſufficient, and therefore irrefragable and from whom it is not lawfull to appeale, as who in giuing ſentence, erreth not.

And if the queſtion bee touching the true meaning of the Scripture, that alſo is not elſe where to be knowen than from the Scriptures themſelues; becauſe they can make the man of God wiſe vnto ſaluation, yea and perfect alſo vnto euery good worke, he being perfectly furniſhed and inſtructed therein. 2. *Tim.* 3. 15. 16. 17.

The Church therefore hath not power to coin new articles of faith or without the Scriptures to determine or preſcribe any thing to others, which ought to be beleeued; as the Popiſh Church without Scripture hath determined and commanded to be beleeued, that there is a purgatory, that dead ſaints are to be praied to, that the Pope of Rome is the head of the vniuerſall Church, that the Maſſe is a propitiatory ſacrifice, and many ſuch like.

Alſo that the Church may erre and indeed doth erre, ſo oft as it departeth from the holie Scripture.

Thus much touching power to iudge controuerſies of Religion.

The power of Eccleſiaſticall order, is authoritie

thoritie giuen by God to the Church, to eſtabliſh order and policie in the Church, making for the common edification of the faithfull.

The policie of the Church, is an outward order, according to which all things are comely carried and done in the Church, as in the houſe of the liuing God.

And by this power, the Church conſtituteth, both outward ceremonies profitable for the comely performing of Gods ſeruice, and alſo an outward forme of maners, well fitting a Chriſtian man.

And that in outward and indifferent things onely, that is, ſuch as belong to outward comlineſſe, which may outwardly build vp all men.

And not in inward things, that is to ſay, ſuch as concerne the inward pietie, and ſanctitie of the heart, or are preſcribed in Gods word.

For the things that concerne the inward pietie and holineſſe of the minde, the Church neither may nor ought to preſcribe them, for that belongeth to God alone.

Neither ſhould the Church ordaine or command any thing, that is contrarie to the written word of God.

Now the decrees that are made touching

the Church policie, were wont to bee called Eccleſiaſticall Canons.

Concerning the authoritie whereof, wee muſt obſerue two cautions:

The firſt is, that thoſe Canons be not accounted, as Gods commandements to binde mens conſciences, or to pertaine to the ſaluation of ſoules.

Therefore they are fond and far out of the way, that thinke true godlineſſe & holineſſe, and certaintie of ſaluation, ſtandeth in the obſeruation of the Canons of the Church.

The ſecond is, that we take them not to be vnchangeable or irreuocable, or that they ſhould be euerie where one and the ſame.

Let the ſame Canons bee few in number, eaſie, profitable to the edification of the Church, and taken from the rule of faith and charitie: and not many, burdenous, vnprofitable, and contrarie to faith and charitie.

Thus farre touching the power of Eccleſiaſticall order.

Power of Eccleſiaſticall iuriſdiction, is authoritie by God giuen vnto the Church, for the maintenance and vpholding of Eccleſiaſticall diſcipline, both in iudging and in taking away offences.

And

And it is either *common* or *proper*. Pag. 41

Common, to which all the members of the church, not one excepted, ought to be ſubiect. Pag. 424

And this is vſually called the power of the keies.

The parts thereof are two, to wit, binding and *looſing*. Pag. 423.

Binding, is a part of the power of the keies, when Gods wrath is denounced againſt ſinners, vnder which thoſe that are bound, muſt remaine till they repent. It it alſo called cenſure.

And this is either priuate or *publike*. Pag. 420.

Priuate, which is done priuately by the Elders.

And this is either admonition, or *abſtaining* from ſome part of the Churches exerciſe. Pag. 420.

Admonition, is a reprehenſion or ſeuere rebuke, tempered notwithſtanding with the gentleneſſe of the ſpirit.

And it is either domeſticall or *capitular*, as we may call it. Pag. 420.

Domeſticall admonition, is when ſome man is admoniſhed at home, of for his ſins, either by ſome one or many of the Elders.

For it is the dutie of the Paſtors, not onely to preach vnto the people, but alſo from houſe to houſe, and by, and thorow euery

houſe to admoniſh and exhort. *Actes* 20. 20.26.

And theſe priuate admonitions alſo, the other Elders that labour not in the word and doctrine may and muſt exerciſe.

Capitular admonition is, when he which hath ſinned, is called to the Chapiter (as they are wont to name it) or to the Colledge and Conſiſtorie of Elders, and there before the whole company, is admoniſhed and reprooued for his ſinne by the Paſtor, that hee may bee the more liuely touched and pricked therewith. And this is named of ſome Conſiſtoriall admonition, becauſe that the aſſembly of the Elders, is by them called the Conſiſtorie.

Abſtaining is, when the Paſtor of the Church in the Chapiter or Conſiſtorie of the Elders, forbiddeth to one that hath ſinned the vſe of the holy Supper, till hee teſtifie his repentance. And this is called ſuſpenſion, from the vſe of the Supper.

Thus farre concerning priuate binding.

Publike binding, is that which is publikely vſed in the aſſemblie of the whole Church by the Paſtor againſt him, who by ſome publike notorious and heinous ſin hath giuen offence.

And

And this againe, is either admonition, or abstaining, or excommunication.

Publike admonition is vsed, when the priuate and consistoriall admonition hath profited nothing with the sinning partie.

Publike abstaining is vsed, when in the presence of the Church, hee that against the priuate prohibition of him, thrusteth in himselfe with others that come to the Lords table, or els he whose sinne is so notorious, that the Pastor of the Church may not or cannot giue him the bread and cup of the Lord, without the offence of other of the faithfull.

Excommunication is vsed either against open adulterers, whooremongers, theeues, robbers, seditious persons, periured men, false witnesses, and such like, who by some enormous sinnes, haue giuen an offence to the Church, and bee slaunderous to it: as Paul would haue the incestuous man of Corinth to be punished by excommunication. 1. *Cor.* 5. 4.

Or els against the stubborne and stiffenecked, which either stiffely defend pernicious errors in the foundation, and stirre vp in the Church schismes and heresies, and so stubbornly and factiously disturbe the peace of the Church, or els such as hauing beene oftentimes, and that orderly also, admonished

and reprooued for light and ſmall crimes, do after a ſort ſcorne God and his iudgement. 1.*Tim.*1.20.*Tit.*3.10.

Now excommunication is a ſhutting out from the fellowſhip, yea from the whole company of the faithfull, amongſt whom the communion of Chriſt is, by which ſhutting out it is declared, that the excommunicated party, is euen ſhut out of Gods kingdome, and deliuered to Satan, till the excommunicate repent. *Matt.*18.17. 1 *Cor.*5.3.1.*Tim.*1.20.

To bee deliuered to Satan, is to loſe the right and libertie of a Chriſtian citie, to be accounted as a Heathen and Publican, to bee rooted out of the churches aſſembly, without which Satan raigneth.

Excommunication, is either ſimple, or an Anathema, or curſe, as we may call it.

Anathema, is the greater excommunication.

And it is double, namely, either a ſimple and ſingle Anathema. *Gal.*1.8. *Rom.*9.3. or Anathema Maranatha, which is the greateſt and moſt greeuous ſentence of the Church. 1.*Cor.*16.22.

There are three ends of theſe, and ſuch like cenſures of the Church:

1. That Gods name might not bee ſlandered or euill ſpoken of, by reaſon of the wicked

ked which carie themselues, as if they were Christians. *Rom.* 2. 24.

2. That the infection might not reach vnto others, and so corrupt them. 1. *Cor.* 5. 6. 7.

3. That the excommunicate being ouercome with the shame of their filthines, might begin to repent, and bee indeed stirred vp to repentance. 1. *Cor.* 5. 5. 2. *Cor.* 2. 7. 2. *Thes.* 3. 14 1. *Tim.* 1. 20. Wherefore excommunication is not a meane to drive men to desperation, but a medicine of repentance and saluation.

Thus much touching binding: now concerning loosing.

Loosing is the other part of the power of the keies, by which the Church, after that a sinner hath sufficiently testified his repentance, doth loose from the bond of the censure, and againe admit to fellowship and communion, the offending partie that was before lawfully bound, by the knot or bond of the censure. This also is called Ecclesiasticall absolution.

And it is either priuate or *publike*. Pag. 424.

Priuate, when either those that are rebuked, or those that are appointed to abstaine, are declared to be freed from the band of the censure.

Publike, by which the excommunicate, eſpecially after they haue ſufficiently teſtified their repentance, are publikely and openly reconciled to the Church, and are againe receiued into the fellowſhip of it. 2. *Cor.* 2. 6. 10.

Thus much touching common iuriſdiction.

Proper is that, to which the Biſhops, and other Eccleſiaſticall perſons are ſubiect.

And it is either depoſing from an office, or els it is, all maner of ſeparating or ſegregating from the Church.

Thus much touching the power of the Church.

And this power the Church exerciſeth, both in other ordinarie aſſemblies, and alſo in extraordinarie, chiefly in Councels or Synodes.

A Councell or a Synode, is a publike meeting of godly men, that are lawfully ſent from diuers Churches, and congregated together, that amongſt them by the common conſent of the Church, treaty may be made, touching holy things, and ſuch as pertaine to the edification of the beleeuers, and may be eſtabliſhed alſo, according to the power that God hath granted to them.

Pag. 425. Councels, for the firſt diuiſion, are either of
Pag. 425. *Prophets* and *Apoſtles*, or els of other Biſhops.

The

The Councels that were celebrated by the Prophets and Apoſtles haue diuine authority, ſo as a man cannot without wickedneſſe, in any thing derogate from them. Such was the councell of Iſrael, where Elias was preſent and preſident. 1. *Kings* 18. Such was that of the Apoſtles, which is deſcribed, *Act.* 15.

The Councels of other Biſhops, which were celebrated after the Apoſtles times, or yet are celebrated, are at no hand matchable for authoritie with the Councels of the Prophets and Apoſtles: neither is their authoritie to bee equalled with the authority of the holy Scriptures.

Secondly, a Councell, is either generall or particular.

Generall is that, which is gathered together in the name of the vniuerſall Church: & ſuch a one was that of Iſrael, 1. *Kin.* 18. 19. and that of the Apoſtles, *Act.* 15. 6. the Nicene alſo againſt *Arrius*, the Conſtantinopolitane againſt the Macedonians, the Epheſine againſt *Neſtorius*, the Chalcedon againſt *Eutyches*, and others, which are wont to be called Oecumenical, alſo generall.

Particular Councell is that, which is gathered together in the name of ſome particular Churches.

And that again is either *national* or *prouincial*. Pag. 426.

A nationall Councell is that, in which the messengers of the Churches of some whole nation, or whole kingdome meet together.

A prouinciall Councell is that, in which the messengers and deputies of the Churches of some one prouince do meet together.

Thirdly, a Councell is either lawfull or *vn-*
pag. 432. *lawfull.*

A lawfull Councell is that, which is agreeable to the lawes of Gods word.

1. That is to say, first that it be called together by the consent of the Churches, or else by the Magistrate, if he bee a beleeuer, or else by godly Bishops and Pastours, if the Magistrate be an vnbeleeuer. *Act.* 15.2.

2. Next, that in the Councel, they shall haue a deliberatiue voice, which are chosen and sent from the Churches; and that not only on one side, but also on the other side of them that differ, namely of them whose matters are treated of.

The messengers or ambassadours of the Churches ought to be especially godly, learned, wise, modest, humble, meeke, louers of the truth, and peaceable Pastors and Diuines, but specially the defenders of contrarie doctrines: there should be also other fit men, that is to say, godly, holy and learned, whether they be gouernours of schooles or of the ciuill State,

State, whom it is meet they should be admitted, and that in equall power with the others, to deliberation, conference, and giuing of sentence, which also was performed in the Councell of the Apostles. *Act.* 15.2.

3. Thirdly, the place of the Councell must be fit and conuenient, and without danger to all that shall repaire to it, and that for the speaking of their mindes, which ought to be altogether free.

4. Fourthlie, that the chiefe President of the Councell indeed bee Christ himselfe, in whose name it is gathered. But that the Ministeriall president bee, euen some both fit Ecclesiasticall person, and *politike* person also. Pag. 428.

The Ecclesiasticall president is he that guideth the holy disputation, that is to say, that gouerneth the whole action of the Councell, appointeth the times of comming together, calleth together the assembly, propoundeth things to be treated of, asketh mens opinions, and vsing the helpe of Notaries, gathereth them: and if any places of holy Scripture, or right teaching Fathers be wrongly alleged, he declareth and sheweth the true meaning thereof, and hee himselfe after other men speaketh his owne opinion, and that by the same right that others doe.

He

He ſhall be the eccleſiaſticall preſident that by the whole Councell ſhall bee choſen out of the number of Biſhops or Paſtors, and be approoued, whether the Councell be generall or ſpeciall.

For it belongeth not to the Pope of Rome to be preſident in all generall Councels.

1. Becauſe no ſuch priuiledge was by Chriſt giuen to the Biſhop or Pope of Rome.

2. Becauſe examples declare, that he had not right to be preſident in generall Councels: for others beſides the Roman Biſhops were preſidents therein. As in the firſt Nicene Councel, there was preſident *Hoſius* Biſhop of Cordube; in the Conſtantinopolitane, *Nectarius* Biſhop of Conſtantinople; in the Epheſine, *Cyrillus* Biſhop of Alexandria.

At this day, it much leſſe belongeth to him to be preſident, becauſe he is both guilty and accuſed of idolatrie, of innumerable hereſies, the prophanation of the whole worſhip of God, and of many other crimes, and that of the greateſt part of Chriſtendome. And therefore by no law, he can be preſident in his own cauſe.

The political preſident, is the chiefe Magiſtrate being a beleeuer, that calleth the Councell, or his embaſſadors in his ſtead.

And this belongeth to his office, to prouide

uide for good order, and the peace of the Councell, and to defend the ſame from all outward violence and inward confuſion, to reſtraine the contending Biſhops, to conſtraine them to bee preſent that will not come when they are called, to keepe together the Councell vnited and come together, that it be not diſſolued, hee not knowing of it, or not ſuffering it; to call to their duties the Biſhops that goe beyond the bounds of their office, and are tumultuous; and to approoue of that, which by the ſentences and voices of the greater and better part of the Synode, ſhall both be collected and concluded according to the holy Canonicall Scripture, by the Eccleſiaſticall preſident, to command that the decrees which are made by the Councell, according to the preſcript of the holy Scriptures, be ſubſigned of all, to eſtabliſh the ſame by publike edict, and to prouide, that they may bee obſerued thorowout all his gouernment, and to conclude, to puniſh ſuch as are rebellious, againſt the Councels decrees lawfully made.

But if the Magiſtrate bee not a beleeuer, or do not throughly regard the Councel, then by the conſent of the whole Councell a politike preſident is to bee choſen, that may maintaine the right order and peace of the Councell,

and

and prouide for other things, yetſuch as touch not the duty of the chiefe Magiſtrate, as for example, that which hath beene already ſpoken touching edicts and puniſhments.

5. Fiftly, that the Councell ſhould bee free, that is, that it bee granted to euery one, yea though hee bee a lay man or vnbeleeuer, to propound that to the Councell, in which he may bee edified and inſtructed in reſpect of Religion. For euerie man may bee, yea ought to bee heard, ſo it bee done in order and comely. Alſo that euery man may haue free and ſafe comming and returning. But if any ſhall be conuicted of hereſie, or ſome other notorious wickedneſſe, and ſhall remaine ſtubborne, that he haue laid vpon him the Eccleſiaſticall puniſhment, that is, depoſition from his Eccleſiaſticall function, or abſtaining or excommunication.

6. Sixtlie, that inquirie bee made touching the controuerſies mooued of the Biſhops, or Paſtors and Elders, and other meſſengers of the whurches and that without preiudice at home prepared before their comming thither: and that both the differing ſides may bee vprightly heard; but the partie abſent, or not heard, may not bee condemned at any hand.

7. Seuenthlie, that the end of the Councell be

be lawfull. Now that is double or twofold.

1. To defend againſt heretikes, the pure doctrine contained in the Holie Scripture, and to approoue it by their publike teſtimonie.

2. To conſtitute Canons of the Church policie, according to the diuers conſideration of times, places and perſons, or if ſuch be conſtituted to approoue them.

Eightlie, that nothing bee determined, but by the iudgement of the holy Scripture, as of the onely rule of truth in the Church: which iudgement is both publike, & alſo the iudgement of God himſelfe, that ſpeaketh in the Scripture, and alone hath power to preſcribe vnto the Church, what ought to be beleeued and done in the Church.

From which publike iudgement of the Scripture, if the Councell doth depart, it erreth, as alſo it is certaine that many Councels haue erred.

The Councell alſo hath not power to make new Articles of faith, or to make fruſtrate the ſafe conduct that the Magiſtrate hath granted to any.

Alſo the decres of the Councell agreeing with the Scripture, are to be receiued, and yet at no hand to be equalled with the Scriptures themſelues.

Thus

Thus farre touching a lawfull Councell.

An vnlawfull Councel is that which is contrary to the lawes of Gods word, that is to ſay, in which thoſe things are wanting, which we haue before ſaid, are required in a lawfull Councell.

Hitherto we haue ſpoken of the Eccleſiaſticall gouernment of the Church: now touching the politicall.

The politicall gouernment of the Church, is the bodily gouernment of it, vnder the politike magiſtrate, to which, God will haue his Church on earth to bee ſubiect. *Rom.* 13.1. *Tit.* 3.1. 1.*Pet.* 3. 13. From this ſubiection no man is exempted, no, though hee might bee an Apoſtle, though an Euangeliſt, though a Prophet.

Therfore the Pope of Rome, with his Cardinals and counterfaited and falſe Biſhops, and Clergy, reſiſteth the will of God, when he denieth due ſubiection to the politike Magiſtrate.

Now the ciuill or politike Magiſtrate, is a publike perſon, lawfully bearing rule ouer his ſubiects. *Rom.* 13.1. or elſe he to whom it

is

is giuen to command according to his power.

And hee is either a beleeuer or an *vnbeleeuer*. Pag. 439.

A beleeuing Magistrate is he, that is ioined to the Church, in the profession of the true faith and religion. Such in times passed were *Moses*, *Iosua*, *Dauid*, *Salomon*, *Iehoshaphat*, *Iosias*, *Ezechias*, *Constantine* the Great, *Theodosius* the Great, and other Christian Emperours.

For it is lawfull for Christians to beare publike and politike Magistracie, as also to giue iudgements, to make necessarie warre, to punish with death the disturbers of publike peace, and to exercise and execute other duties of a Magistrate.

The dutie of a faithfull Magistrate is double or twofold: one in or about religion, the other in bodily things *concerning this life*. Pag. 436.

The Magistrates dutie in religion, is a seruice, by or with which the Magistrate ought to serue God in the Church.

And that likewise is double, one whereof hee hath common with all the rest of godlie people: the other is *proper to himselfe*, by which he must and ought to serue as a Magistrate. Pag. 434.

The former of these is, that hee though a Magistrate, submit his necke to Christ, and

Christs yoke, and obey his doctrine and discipline, no lesse then his owne subiects doe: for in this behalfe, there is no difference in Christs kingdome, betweene the Magistrate and a priuate person. *Psal.*2.10.11.12.*Deut.* 17.18.20.*Ios.*1.7.8.

The other, that is to say, the proper dutie of a Magistrate in religion, is diligently to prouide that true religion may be set vp in his territories, and that according to the pure word of God, being expounded by the very word of God it selfe, and vnderstood according to the maine principles of faith, or the analogie and proportion thereof: or els that being erected, it may be preserued pure: or being corrupted, it may be restored and reformed to Gods glorie, and his owne and his subiects saluation.

Therefore hee must by his authoritie vphold the ordinarie meetings of the Church, as the set Sermons and presbyteries, and bring them to their duties that either contemne them, or forsake them, or wickedly neglect them.

He must also command, as often as neede shall require, the extraordinarie meetings thereof, as Synodes, Visitations of Churches, &c. 2.*Chron.*17.7.8.&c.

Hee must also maintaine and defend the faithfull

faithfull Ministers of Churches, as the Pastors and Elders, vpholding as is meete, their authoritie, assigning them sufficient, and honest stipends,&c.

Such as dissent about religion, if they be Christians, as for example, Papists, Catabaptists,&c. and be readie to learne, he must prouide that they may be taught with gentlenes; but if they be indocible, stubborne,& excommunicate, either he must restraine them, and cause them to become quiet, and not mooue troubles in the religion; or els if they be the authors of blasphemous doctrines, and stubborne defenders and spreaders of the same abroad, as Arrians, Samosateneans, Seruetians, and such like, as shake the foundation of the faith, he must punish them I say, either by imprisonment, or banishment, or death.

But if they be not Christians, as for example the Iewes are, hee may permit them indeed to dwell in his gouernment (if any such bee therein, and so as they neither blaspheme Christ, nor trouble the publike peace) and to liue ciuilly with his other subiects, and to trade, yea to haue Synagogues, in which they should vse Bibles onely, and praiers conceiued out of the holy scriptures, and at no hand suffer them to blaspheme Christ Iesus of Nazareth and his Church. And hee must take

care, that Iewes children be not Baptized against their parents willes, and hee must prouide, that the faithfull doe not either marrie with the Iewes, or communicate with Iudaicall rites.

He must also either erect Schooles, without which the puritie of Religion cannot be preserued in the Church, sith Schooles are the seminaries of the church and common-wealth; or els preserue them being erected, but specially he must care for Vniuersities, which be, as it were, the mothers of studies, and in which the trueth of doctrine may more easily be retained, then in particular Schooles.

Thus farre touching the dutie of a faithfull or beleeuing Magistrate, for or concerning religion.

His dutie in and about bodily things concerning this life, is to exercise mercie and iudgement in defending the liues and goods of the vertuous, and in punishing the euill, in ministring honor to the iust, and in executing due punishment vpon the vniust and wicked: to be short, in giuing to euery one that which is his owne.

Vpon these things it followeth, that politicall and Ecclesiasticall gouernment, doe not iarre

iarre betweene themselues, but one to be fit for the other.

And yet for all that they are not to be confounded, as the false Bishops in the popedome doe, who vsurpe together the Ecclesiasticall and politicall gouernment, seeing that in the new Testament no man ought to bee both a Bishop, and a secular Prince.

But either gouernment differ, after diuers maners and in sundry respects:

First, becausse the politike gouernment is ioined with rule and power, that may constraine and compell. But the Ecclesiasticall is more truely a seruice, and simple ministerie, Christ onely, as the head of the Church, reseruing rule and authoritie to himselfe. *Luke* 22.25. 1.*Cor*.3.5.21.2.*Cor*.1.24 and 4.5.20. 1.*Pet*.5.1.2.&c.

Secondly, becausse the proper subiect of politicall gouernment, are humane and worldly things, as life, bodie, riches, the good credit and estimation of subiects or other men. But the proper subiect of the Ecclesiasticall, are diuine and holy things, both such as God commandeth as necessarie, for the sanctification of our soules and consciences, and also such, as the honestie, comelinesse and order of the Church requireth to bee established and obserued.

Thirdly, becauſe the proper end of politike gouernment, is the preſeruation of the ciuill ſocietie of men: but of the Eccleſiaſticall, the end is the conſeruation of the communion of Saints. *Act.* 2.42. &c. and 4.32.

After this maner therefore doe the Eccleſiaſticall and politicall gouernment differ.

From whence alſo this inſueth, that it doth not belong to the politike Magiſtrate at his owne pleaſure, to inſtitute, ordaine, change, or deale with religion, and the holy things of God, but to do all his things by the preſcript of Gods word.

Againe, that it is the dutie of the Biſhops and Paſtors of the Church, to teach, and to performe other holy functions, according to Gods word, and the Magiſtrate not to thruſt himſelfe into theſe functions, as Vzziah the king of Iudah did.

Neither may the Magiſtrate command what religion hee will, but that which God hath preſcribed.

And if the Magiſtrate ſhall eſtabliſh any thing againſt the trueth of God, the Church is openly and modeſtly to declare, that he can doe nothing againſt the trueth, but for the trueth, and that they muſt rather obey God than men.

Thus much touching a beleeuing Magiſtrate.

An

An vnbeleeuing Magiſtrate, is hee that is a ſtranger from Chriſtian faith and religion. Such a one is a Heathen, or a Turkiſh Magiſtrate.

Vnto him alſo, if neede ſo require, the Church ought to performe the duties of ſubiection. *Rom.* 13.1. *Tit.* 3.1. 1. *Pet.* 3.13.

For him alſo the Church muſt pray. 1. *Tim.* 2.1.2. &c.

But at no hand it muſt obey his vngodly lawes and ſtatutes, but muſt rather die for Chriſts ſake, and the cauſe of the Goſpell.

Hitherto we haue ſpoken touching the publike gouernment of Gods Church in this world: now touching the priuate.

The priuate gouernment of the Church of God, is that which is done in priuate families by euerie one according to their callings and gifts, ſpecially where by reaſon of tyrannie, the publike gouernment is hindered.

For not onely publike perſons, and ſuch as execute publike office in the church, but euen all priuate men ought to attend and regard this, that they may be examples one to another, and helping forward vnto ſaluation, by prayer, reading, and meditation of the Word, by holy conuerſation, admonitions, &c.

To the performance of theſe offices, ſome are bound by common dutie, ſome by ſome ſingular or ſpeciall dutie.

We call that common dutie, which onely Chriſtian charitie effecteth, for this all Chriſtians without exception, owe one to another in Chriſt. *Rom.* 13.8.

And this muſt bee done, not onely to them that are willing and deſire it, but alſo to the vnwilling, as if a man ſhall call backe againe into the way, a man intangled with the errors of idolatrie, or giuen vp to pleaſures, &c.

But charitie doth neither binde nor conſtraine vs, to offer ſuch ſpirituall duties, or beſtow them vpon dogges and hogges (as our Sauiour calleth them) but holie wiſedome (Chriſt being our author) forbiddeth the ſame. *Matth.* 7.6.

Wee call that ſingular dutie, which ſome certaine peculiar calling, approching peculiarly to the common bond of charitie, worketh or effecteth.

Of this calling there is ſuch great might, that euen men though vnwilling are bound to gouerne them, to whom they are by ſome dutie bound, either by ſome neereneſſe of bloud, or by ſome coniunction of wils, or by promiſe of ſeruice and dutie.

From hence is it that men inſtruct their wiues,

wiues, and doe duties to them, that ſtand or ſtirre againſt them, that parents teach their children, maſters and gouernours of families their houſhold, &c.

Thus therefore the Church of God on earth hath both an inuiſible and a viſible gouernment together.

But it hath the inuiſible gouernment only, in the daies ſometime of perſecution, when the viſible gouernment is taken away by tyrants, whiles families are rent in ſunder, euen parents from their children, friends from friends, husbands from wiues, &c.

And yet euen then, when the faithfull are preſſed & diſtracted by the violence of perſecutions, they are no leſſe, nor doe no leſſe remaine the Church of God, than thoſe that in ſome other place haue the viſible gouernmēt.

And God the Father, Son and holy Ghoſt doe inuiſibly gouerne them, teach them and comfort them, as it came to paſſe vnder *Antiochus Epiphanes*, amongſt the Iewes; vnder the heathen Emperours, and perſecutors of the Chriſtian Church: to be ſhort, vnder the tyrannie of Antichriſt, and as yet is done in Italy, Spaine and elſewhere, where the tyranny of Antichriſt ſwaieth and preuaileth.

Hitherto

Hitherto concerning the true Church: now concerning the false Church.

The false Church is that which followeth a false religion.

A false religion is what religion soeuer is contrary to the word of God deliuered in the holy Scripture.

Whosoeuer embrace this, are the enemies of Christ and his kingdome or true Church.

The enemies are either open or *dissembled.*

g. 444.

The open enemies are those, who manifestly shew themselues enemies to the name of Christians.

And they are both blasphemous Iewes, and *Gentiles.*

ag. 443.

The blasphemous Iewes are the open enemies of the Christian religion, who though Iesus Christ the promised Messias bee already manifested, yet looke for another, and speake euill of the Lord Iesus and his members, neither will they beleeue the Gospell concerning Iesus Christ.

In them especially wee must consider both their reiection and also *restoring.*

Pag. 443.

The reiection of the Iewes, is a most iust punishment, which by God is laid vpon them, whilest

whileſt hee hath blinded and hardened them being vnthankfull towards Chriſts and his Goſpell, and caſt them out of his kingdome or Church, that he might call & adopt the Gentiles in their ſtead. *Act.* 13.46. *Roman.* 11. *chap.* almoſt thorowout.

And that is neither generall nor perpetuall. *Rom.* 11.

Of the reſtoring of the Iewes.

The reſtoring of the Iewes is a benefit of God, when God after that the fulneſſe of the Gentiles is come in into the Church, ſhall conuert the Iewes, that they being kindled with an emulation of the mercy ſhewed to the Gentiles, might embrace that Goſpell which concerneth Chriſt, and bee ingrafted againe into the Church of God, and might be ſaued. *Rom.* 11. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32.

Hitherto concerning the Iewes: now concerning the Gentiles.

The Gentiles are open enemies to the Chriſtian religion, who worſhip falſe and counterfet gods.

And they bee either Mahumetans or other *Pagans.* Pag. 444.

Mahumetans are open enemies to the Chriſtian religion, who worſhip Mahumet, and embrace

embrace the Alcoran deliuered vnto them by him. They are alſo called Turkes.

Other Pagans are alſo beſides the Mahumetans, all the reſt of the Gentiles which ſerue not Chriſt, and which worſhip fained gods.

And thus farre concerning open enemies: now concerning diſſembled enemies.

The diſſembled enemies of Chriſt and the true Church are thoſe who vnder the name of Chriſt doe fight againſt him, and by many lying ſignes ſeduce men.

And they are either Antichriſts, or *falſe* g.452. *Chriſts.*

Antichriſts are the diſſembled enemies of Chriſt, who euery maner of way are againſt the doctrine of Chriſt, whoſe followers they profeſſe themſelues to be. 1. *Ioh.* 2. 18. 22. and 4. 3. and 2. *Ioh. verſ.* 7.

And the ſame are alſo called falſe Prophets, *Matth.* 7. 15. and grieuous Woolues. *Acts* 20. 29.

Antichriſt is twofold: for either hee is againſt one part or other onelie of the Chriſtig.445. ian doctrine, or *elſe almoſt againſt* the whole body of it.

Heretikes. Of the firſt kind are all Heretikes.

An Heretike is hee who doth erre in the foundation

foundation of eternall ſaluation, that is to ſay, who doth fight againſt either the perſon or office of Chriſt, and doth ſtubbornly perſeuere in error. *Rom.* 16. 17. 18.

A Schiſmatike and an Heretike do differ.

For Schiſmatikes, retaining ſometimes euen the purity of faith and religion, they doe through ambition of honor or function, break the band of brotherly loue. But Heretikes do by falſe doctrine corrupt the ſincerity of faith.

Beſides, euery one is not to bee counted an Heretike, that holdeth ſome falſe and hereticall opinion in himſelfe, but who being conuicted by aſſured arguments, perſiſteth notwithſtanding in defending his hereſies.

Many ſuch haue beene euen from the times of the Apoſtles, and yet alſo there are ſome, as *Cerinthus*, *Valentinus*, *Marcion*, *Sabellius*, *Arrius*, *Neſtorius*, *Eutyches*, *Pelagius*, and others.

Of the later kind is that notorious aduerſary of Chriſt, who by an excellency and principality is called Antichriſt. 2. *Theſſ.* 2. 7. and that falſe prophet. *Reuel.* 16. 13. *Of Antichriſt.*

In this place eſpecially two things are to be conſidered: firſt *Antichriſt* himſelfe: ſecondly the *Church* of Antichriſt. Pag. 446. Pag. 447.

Concerning

Concerning Antichriſt himſelfe, the que-
447. ſtion is both what he is, and *who he* ſhould be.

That Antichriſt is a man exerciſing a king-dome, the head of the vniuerſall Apoſtaſie, or falling away from the faith, and profeſſing the name of a Chriſtian indeed, but yet ſetting himſelfe both againſt Chriſt and the doctrine of Chriſt: hauing a double and ſupreme power, to wit, a ſpirituall and ſeculār, boaſting himſelfe with deceiueable ſignes and miracles, an inchaunter making a compact with the diuell: an idolater, an hypocrite, a blaſphemer, ambitious and proud, lawleſſe, leading a ſingle life, and forbidding mariage, and yet he himſelfe a filthie fornicator and adulterer, a Sodomite, and that whoore of Babylon: abſtaining from certaine kindes of meats, and yet giuen to riotouſneſſe: couetous, coeſening men of their money, wilie, giuen to vanity, a liar, cruell, a tyrant, a perſecutor and murtherer of the Saints, vaunting himſelfe as God, & lifting vp himſelfe againſt all powers and maieſties, both in earth and alſo in heauen, arrogating to himſelfe the diuine power and abſolute dominion of Chriſt, the Romane Monarchie being diuided and fallen downe, out of the rubbiſhes wherof, he is by little & little riſen & increaſed, through the power and forcible working of Satan,

in

in the city compaſſed with ſeuen hils, that is to ſay, at Rome: and in the temple of God, that is to ſay, in the Church: but he ſhall be diſcouered in the laſt times of the world, and at the length by the glorious comming of Chriſt, ſhall vtterly be aboliſhed. 2. *Theſſ.* 2. 3. *Dan.* 7. 8. *Reuel* 17. 1. and 18. 3. and 13: 11. and euery where thorowout the Reuelation.

Thus farre is ſhewed what Antichriſt is: now who he is.

THAT ANTICHRIST IS THAT POPE OF ROME, euen as both the Canon Law, and alſo the liues and acts of the Biſhops of Rome do expreſly ſhew.

Thus farre concerning Antichriſt himſelfe: now concerning the Church of Antichriſt.

The Church of Antichriſt is the Church of the Pope, falſlie called Apoſtolicall and Catholike, whereas it is indeed an Apoſtaticall Church, that beaſt, and indeed diſguiſing it ſelfe, and which doth repreſent the liuelie image of the Monarchie of the Romanes, heeretofore defaced, as alſo of their gouernment, power, honour, and inlarging among all

all nations, yea of their very ſeat. *Reu.* 11.7.8. and 13. 3. and ſo forward, and euery where in the Reuelation: and experience alſo doth witneſſe the ſame.

Of this Church there be two parts: to wit, the head and the members.

The head of this Church of Antichriſt, is Antichriſt himſelfe, the Pope of Rome, the ſonne of perdition, and Miniſter of the Dragon.

The members of it bee double, either the Clergy or the *Laity*. Pag.449.

The Clergie are thoſe vncleane ſpirits comming out of the mouth of the Dragon, of that beaſt and falſe prophet. *Reu.* 16.13.

Of them there be three orders: [1] *Cardinals*, falſe [2] *Biſhops*, and the filthy heape of [3] *Canonicall perſons*, Schoolemen, and Monkes. Pag.449.

Cardinals are thoſe vncleane ſpirits, comming foorth of the mouth of the Dragon, of that beaſt and falſe prophet, who goe to the kings of the earth and of the whole world, honored by that Antichriſt of Rome with a Cardinals hat, and ſent out, that euen like frogs, by their clamorous and vnpleaſant craking, they might be importunate with all men, to the intent they may gather them to the battell againſt God. *Reuel.* 16.13.14.

Falſe Biſhops are vnclean ſpirits, comming out

out of the mouth of the Dragon, of that ſame beaſt and falſe Prophet, who for a great price doe buy their cope at Rome, and haue ſpeciall iuriſdiction, both Ciuill and Eccleſiaſticall.

That heape of Canonical perſons, Schoolemen, and Monkes, are vncleane ſpirits comming out of the mouth of the Dragon, of that ſame beaſt and falſe Prophet, euery one according to his place, vnderpropping the ſea of Rome by murders and lies.

But amongſt the Monks, thoſe new Monks now adaies haue the chieftie, who by a falſe name are called Ieſuits, whereas they are indeed Eſauites.

The Lay-men, are the members of the Church of Antichriſt, which are vnfainedly addicted to the Pope of Rome; and as it were his ſouldiers, doe at his becke raiſe vp perſecutions againſt the godly and faithfull worſhippers of Chriſt.

Moreouer this Church of Antichriſt, is in the true Church of Chriſt; but it is not the true church of Chriſt, nor any part of the true church of Chriſt, but as a faction of ſeditious perſons in the ſame citie, with other faithfull ſubiects, and as ſwellings, impoſtumes, vlcers, and peſtilent humours are in the bodie, and yet are not parts of the bodie.

And that altogether befell to the Church

of Rome, which in the firſt ages after Chriſt was moſt floriſhing, which alſo befided to the firſt Church of all, in which Abell being oppreſſed, Cains faction preuailed: which alſo befell the Church of the ten tribes of Iſrael, in which the faction of them that worſhipped Ieroboams calues: and afterwards in the daies of Achab, the faction of the Baalites preuailed, the Lords Prophets being oppreſſed, and Elias the Prophet being in great danger, whereas in the meane ſeaſon God had reſerued to himſelfe ſeuen thouſand men that had not bowed their knees to Baal.

If the faction of the Baalites were Gods Church then, then is the Popes and Papiſts at this day.

But as Zedekiah, the ſtandard-bearer to the reſt of the Baalites ſtrooke Micheas the true Prophet of the Lord vpon the cheeke, ſaying, By what meanes went the Spirit of the Lord from mee to ſpeake vnto thee? So doth the Pope of Rome ſtrike the faithfull ſeruants of Chriſt, and demandeth, Who called them?

Wherefore vnder the name of the Popiſh or Roman popiſh church, we doe not comprehend all that at Rome profeſſe Chriſts faith and religion, amongſt whom it may be, there are ſome that mourne for the abominations committed there, as in former time

were

were in Ieruſalem: but the Pope and thoſe that defile themſelues with the communion and fellowſhip of the Pope.

Wherefore the reformed Churches haue done religiouſly, holily and well, when both according to Gods commandements, *Hoſ.*4. 15. 1.*Cor.*10.24. 1.*Tim.*6.3. and alſo according to the example of the Apoſtle, *Act.*19.8. in that they haue ſeparated and withdrawen themſelues from the popiſh church.

So much concerning Antichriſts: now concerning falſe Chriſts.

Falſe Chriſts, are diſſembled enemies of Chriſt, who vaunt themſelues to be Chriſt. *Matt.*24.26.*Mark.*13.21.*Luke* 17.23.

Such were, *Simon Magus*, *Bencocab*, *David Georgius*, who was burnt at Baſil, *Anno* 1559.

The end of the Firſt Booke of the Partitions of Diuinitie.

The Second Book

Of The Definitions and Partitions of Diuinitie, framed according to the rules of a naturall Method, by *Amandus Polanus* of Polansdorf.

Of Good works.

THE second part of the word of God, is concerning good works, that is to say, which prescribeth and commandeth what works are to be done by the faithfull, that so men may performe thankfulnesse due to God, for the deliuerance from sinne and eternall death. *Phil.*1.27.*Iam.*2.20.*Tit.*3.8.

Good works are works commanded by God, which are done of a true faith, to the glorie of God alone. *Rom.*14.13.*Heb.*11.6.

And yet they are before God neither righteousnes

teousnes it selfe, nor any part of righteousnes, neither haue they any whit of merit in them. *Esai.* 6.4.6. *Rom.* 3.28. *Eph.* 2.8.9. *Luke* 17.10.

The workes of a person or man please not God, when the person it selfe pleaseth not God: for the person is not iustified by works: but the works are esteemed according to the person, euen as he beleeueth or not beleeueth.

1. First, because whatsoeuer is not of faith is sinne. *Rom.* 14.23.

2. Because works go not before him that is to be iustified, but follow him that is iustified, as *Augustine* rightly saith.

Euerie singular good worke hath two sins set against it: the one as disagreeing, the other as contrarie.

The former of them is hypocrisie, that is to say, a faining of godlinesse and honestie, or if you will, a dissembled godlinesse, the works whereof doe seeme to haue some affinitie and agreement with good works: and therefore they doe often times delude men with a shew and neerenesse of goodnesse: but in very deed are diuers from them, either because they are not commanded by God, but are fained and commanded by men, vnder the opinion of vprightnesse: or although they are commanded by God, yet they are done of hypocrisie, either to deceiue others, or for the shew *Of hypocrisie.*

of godlineſſe, after the maner of the Phariſes. Although ſometime there may bee more differences or diſagreements then one.

But the ſinne which is oppoſed to a good worke as contrarie thereto, is that which is ſimply contrarie to it.

And euen as the ſumme of our faith is comprehended in the Creed of the Apoſtles, ſo the Law of God or the decalogue, and ten Commandements, is the direction and rule of good works.

Pag. 463. Both the adioints and alſo the *kinds* of good works are to be conſidered.

Of the adioints of good works. Pag. 456. The adioints of good works are twofold; ſome if wee reſpect God, and ſome if we *reſpect men.*

Pag. 456. If we reſpect God they are twofold, that is, the childlike feare of God, and *ſubiection* that we owe to God.

Of the childlike feare of God. The childlike feare of God, is a feare of the anger and iudgement of God againſt ſinne, whereby we are ſtirred vp reuerently to obey God and flie ſinne. Or els the childlike feare of God, is that whereby we feare, as the chiefeſt euill of all, leſt we diſpleaſe God through diſobedience. *Pſal.* 5. 8. Such a feare is in the elect, and it conſiſteth in three things.

Firſt, that wee ſet before our eies God alwaies beholding all our works.

Secondly,

Secondly, that we acknowledge and reuerence him as the witneſſe and reuenger of all our thoughts, words, and works.

Thirdly, that there bee nothing which we feare more then to offend God, being ſo louing a Father, and to ſtirre vp his anger and iudgement againſt vs.

Againſt this feare of God, is oppoſed, both a cauſeleſſe feare, and the ſeruile or ſlauiſh feare of God, and alſo ſecuritie or careleſneſſe: the two former as diſparate or diſagreeing, the other as contrarie.

A cauſeleſſe feare, is to feare where no feare is. *Pſal.* 14. This is an hypocritical feare, as is that alſo of the papiſts, who feare the wrath of God, when they breake fooliſh traditions; as when they will not eate fleſh on daies forbidden by the Biſhop of Rome, and doe not feare the anger of God, when they do ſtiffely and ſtubburnly defend idolatrie, and do perſecute godly men and innocents with ſword and fire.

The ſeruile feare of God, is the feare of Gods wrath, and diuine iudgement againſt ſin, by which the vngodly are ſo ſmitten, that they flee from God, and chafe againſt him. And that is in the wicked, as in Cain, Saul, and Iudas Iſcariot, of which feare mention is made, 1. *Iohn* 4. 18.

Of Security. Securitie is to liue without care and without the feare of Gods anger, and of his diuine iudgement againſt ſinne. *Prou.*28.14. *Matt.* 12.44.

Securitie is twofold: either in the vngodly, or in the godly.

Securitie in the vngodly, or if you will call it Epicureall and giant-like contempt of God, is an amazedneſſe or benummedneſſe, altogether neglecting the wrath and iudgement of God.

Securitie in the godly, is a colde and languiſhing feare of God, then eſpecially appearing in them, when they be in proſperitie.

So much concerning the feare of God: now concerning ſubiection vnto God.

Subiection vnto God, is that by which we ſubmit our ſelues to God, as to our Lord, to performe to him the obedience of the Law. *Iam.*4.7.

The obedience of the Law, is a perfect conformity of all thoughts, motions, and actions, inward and outward, to the law of God.

Hitherto concerning the adioints of good workes as they reſpect God.

The

The adioints of good workes in reſpect of men are twofold: either as concerning our ſelues or our *neighbour*.

In reſpect of our ſelues they are [1] *cheerfulneſſe*, [2] *conſcience*, [3] *conſtancy* and [4] *wiſdome*. [1] Pag. 462. [2] Pag. 458. [4] Pag. 458.

Cheerfulneſſe is that, by which any man of his own accord freely and willingly doth with ioy obey the law of God. *Pſal.* 40.9. and 110. 3. *Col.* 3.23. 1. *Pet.* 1.13. 1. *Theſ.* 5.16.

To it is oppoſed raſhneſſe and compulſion: the former as diſagreeing, the other as contrary.

Raſhneſſe is an inconſiderate forwardneſſe or wilfulneſſe of doing ſomething, vnder the pretext of obeying God, when as yet man knoweth not whether that which hee doth or will do, be commanded by God. And of this ſort is that rage that is in Idolaters, who are ready to exerciſe and commit Idolatrie, and to doe euery thing commanded by their ſacrificing Prieſts.

Compulſion is that, whereby a man being compelled, doth obey either for feare of puniſhment, or for ſhame before others: therefore alſo ſuch an obedience is diſpleaſing vnto God.

Conſcience is that ſparke of right reaſon, which remaineth in man as yet vndefaced, and is that bewraier and iudger of good and euill deeds.

deeds. It is a bridle before ſin, and a ſcourge after ſinne committed.

Of conſtancy Conſtancie is a perpetuall will and ſtudy to obey Gods law, or els it is a ſtabbe and perpetuall abiding in the obedience of Gods law. *Eph.*4. 14. 15. *Dan.*1.8.

Or elſe, Conſtancie is a perpetuall will to do good rightly.

To this there is oppoſed ſtubbornneſſe and inconſtancy : the one as diſparat or diſagreeing : the other as contrary.

Stubbornneſſe is an abiding or perſeuering in euill, as in vngodlie opinions, ſuperſtitions, and wickedneſſe contrary to conſcience.

Inconſtancie is a raſh changing of the mind or will from good to euill. 2. *Chro.*24.21. *Iere.* 26.8.16.

Of wiſdome. Wiſdome, is that by which wee obſerue comelineſſe in euery action. *Epheſ.* 5.15.16. 17. that is to ſay, by which wee obſerue what wee are to doe, how, in what place, at what time, before whom, that all things may bee done in a conuenient place, time, and maner.

Of wiſdome there are two parts : a perceiuing or foreſight, and vprightneſſe of choice.

A perceiuing or foreſight, is a carefull and diligent conſidering, what is comely in euerie

rie action. It is otherwiſe called circumſpection. *Phil.* 1.10. *Heb.*5. 14.

The vprightneſſe of choice is that by which wee doe will and chuſe that which wee perceiue to bee meet. *Pſal.* 119. 173.

Therefore by wiſdome, counſels and deliberations are directed in the choice of honeſt and profitable things, and all actions ſo caried that conueniencie of place, time, and perſons, and of other circumſtances is obſerued.

So Paul willeth that our ſeruing of God bee according to reaſon. *Rom.* 12. 1. So the ſame Paul doth command vs to obſerue opportunitie in the exerciſe of vertues. *Rom.* 13.11.

Singular wiſdome is required in the choice of euill things.

Of two euils the leſſe euill is to be choſen. But this rule is to be vnderſtood of the euill of the puniſhment which is cõtrary to profitable goodneſſe, and not of the euill of the offence, contrary to honeſt goodneſſe. For if God forbid both euils, neither of them is to bee done.

Therefore in euils of offence or ſinne there muſt be no choice: that is to ſay, the euils of offence and ſin it ſelfe, muſt at no hand be choſen, but all euils are to be ſhunned alike.

In euils of punihment there may bee choice, as if one being taken in warre, or fallin

ling into the hands of a theefe might chuſe whether hee will redeeme himſelfe with money, or whether he will loſe his life; it is better to loſe his money than his life.

So 2. *Sam.* 24. 12. to Dauid, when hee had ſinned by numbring the people, the Lord offereth a choice of a threefold puniſhment, of which he ſhould chuſe one which hee would, namely, either ſeuen yeeres famine thorow the whole kingdome, or warre in which he ſhould flie three months before his enemies purſuing him, or three daies peſtilence. Conſider now (ſaith he Prophet Gad) and look what I ſhall anſwer to him that ſent me. Therfore ſaith Dauid to Gad, I am diſtreſſed aboue meaſure: but it is better to fall into the hand of the Lord (becauſe his mercies are many) than into the hands of men.

Of the euils wherof (euen for the profeſſion of true religion) choice is offered to one that is altogether innocent, no choice ought to bee made: but wee muſt wait what God will, and patiently beare whatſoeuer the tyrant hath decreed: leſt if thou chuſe willingly puniſhment and death, thou wrap thy ſelfe in ſuſpition of hauing committed ſome wickedneſſe, and doeſt giue occaſion to ſpread ſlanders of thy fame to the poſterity; for otherwiſe thou wouldeſt not willingly haue choſen puniſhment,

ment, if thou hadſt beene guilty to thy ſelfe of ſome fault. There is an example of ſuch a ſpirituall wiſdome in the French hiſtory, in the Prince of *Condie* himſelfe. *Charles* the Ninth King of *France* after that bloudy marriage of *Paris*, in the yeere 1572. ſent for the Prince of *Condie* to come to him, and propounded to him three conditions, of which he ſhould chuſe one: namely to go to Maſſe, or to death, or to perpetuall impriſonment. The *Condie* anſwered him, that he would (God ſo aſſiſting him) neuer ſo treſpaſſe as to chuſe the firſt. Of the other two hee left the one or other of them to the will and pleaſure of the King, and yet doubted not, but God would gouerne all that action by his prouidence.

To wiſdome there is oppoſed wilineſſe or deceit, and raſhneſſe: the former as diſparate or diſagreeing: the other as contrary.

Wilineſſe is an obſeruation of our owne profit in ſome thing, and that with the hurt of another. For wiſdome is in good things: but wilineſſe in euill things.

Raſhneſſe is a wilfulneſſe or violence to doe any thing without counſell and reaſon. *Prou.* 15. 22.

Spirituall wiſdome is ſpecially ſeen in beating backe and ouercomming the temptations of Satan.

Hitherto

Hitherto wee haue ſpoken of the adioints of good workes as in reſpect of our ſelues: now concerning the adioints of good works, in reſpect of our neighbor.

The adioints of good workes in reſpect of our neighbour, are zeale for the glory of God, and *care* to ſhunne offences.

Pag. 463. *Of the holy zeale.*

Zeale for the glory of God, is a vehement griefe of minde, and indignation againſt the things which are done contrary to Gods law, with an indeuor to hinder thoſe ſinnes in time and place conuenient. *Ioh.* 2.14. *Pſalm.* 68.10. 1. *Kin.* 19.10. *Act.* 17.16. *Num.* 25.11. 2. *Cor.* 7.7. and 11.2. *Pſal.* 119.139.

This zeale ought to bee ioined with knowledge, that is, with a ſound knowledge and ſpirituall wiſdome of Gods will, and of the truth.

To it is oppoſed zeale without knowledge and benummednesſe.

Zeale without knowledge is a blinde wilfulneſſe and violence, or an inconſiderate indignation againſt thoſe things which are either right and good, or if they be done contrarie to the law of God, they are done of ignorance or infirmitie. *Rom.* 10.2. *Phil.* 3.6. *Act.* 21.20. and 22.3. *Gal.* 1.14.

And

And it doth ariſe either of the ignorance of the truth, or of the charity and edification of our neighbour neglected.

Benummednesſe, is when any as it were a blocke is not touched at all, although he doth manifeſtly ſee many things to bee done frowardlie and ſtubbornly againſt God.

Care to auoid offences, is when whatſoeuer we doe, we haue alwaies a reſpect that we bee not an offence to others, but that by our example we may rather edifie them.

So much concerning the adioints of good workes: their kindes follow.

Good workes are twofold: that is, either the workes of Gods worſhip, or *of vertue*. The former, that is, Gods worſhip, is commanded in the firſt Table of the ten Commandements: the other in the ſecond. Pag. 511.

Of the worſhip of God.

The worſhip of God is an honour to be giuen to God alone, according to his commandement: If I be your Father, where is my honor? I will not giue my glorie to another: that he that honoureth the Sonne, might honor the Father alſo: that they may glorify your Father in heauen. *Prou.* 3.9. Honour God with thy riches.

[1] *Atheiſme*, [2] *witchcraft*, [3] *idolatrie*, and [4] *ſuperſtition*,

[1] Pag. 464.
[2] Pag. 464.
[3] Pag. 464.
[4] Pag. 463.

ſtition, are contrarie to the true and ſincere worſhip of God.

Atheiſme is when ſome beaſtly natures of men, doe denie that there is any God: or at the leaſt that there is any prouidence of God. *Pſal.* 14.

Witchcraft is a couenanting with the diuels the enemies of God, that by their helpe things not neceſſary may be knowen or effected, either for the fulfilling of euill luſts, or for oſtentation, or elſe belonging to the commoditie of life, or elſe that they might receiue by them thoſe things which are to be asked and looked for from God alone. *Deut.* 18. 11.

Idolatrie is a ſin, when the worſhip that is due to God alone, is tranſlated to the creatures. *Gen.* 31. 30. 34. *Exod.* 12. 12. *Iere.* 43. 13. *Exod.* 32. 1. 2. &c. *Iud.* 17. 3. 4.

The worſhipping of bread or of the baked morſell or hoaſt in the Papiſticall Maſſe, and alſo the worſhip of Images, of Saints, of Relikes, &c. are ſpeciall kinds of Idolatrie.

Superſtition, is a ſinne, when the effects of Gods fauour, or ſome naturall force, is attributed to a thing or geſture without Gods commandement, or without naturall cauſes. *Col.* 2. 23. *Gen.* 32. 32. *Iud.* 18. 27. 1. *Sam.* 5. 5. *Act.* 17. 22.

There are infinit kindes of this ſuperſtition amongſt

amongst the Papists: among which the exorcisme, or as we may call it coniuration of creatures is notorious.

Popish exorcisme is a superstition, through which the sacrificing Priest adiureth the euill spirit by heauenly things, and doth boldly enough, and by his authoritie command him, that he depart out of the infant that is to bee Baptized.

The worship of God, is either onely inward, or els *both inward and outward. Deut.* 6. 5. and 10. 12. *Matt.* 15. 8. Pag. 474.

The onely inward worship of God, is that which doth consist in the affection of the minde onely. *Deut.* 6. 5.

And that is, the true [1] *acknowledging* of God, [2] *loue* towards God, [3] *humility*, [4] *confidence* in God, and [5] *patience*. [1] Pag. 466. [4] Pag. 467. [5] Pag. 473.

The true acknowledging of God, is the inward worship of God, when wee know God so, as hee hath manifested himselfe in his word.

To it is contrarie the ignorance of God, which is not to know those things concerning God, which euery one ought to know.

Furthermore false opinions touching God, are contrarie to it.

Loue towards God, is the inward worship of God, when we doe loue God so earnestly,

and that aboue all things, that we doe all his commandements with a certaine ioyfulneſſe. 1.*Ioh.*5.3.1.*Tim.*1.*Deut.*6.*Matt.*22.

To it is contrarie the hatred of God, which is by reaſon of the turning away of our nature from God, and from the iuſtice of God, and through inclination to ſin, to flee from God, and to be angrie with him, accuſing and puniſhing ſinne.*Rom.*8.7.

To it alſo is contrarie, an inordinate loue of himſelfe or of any of the creatures, which is to preferre a mans owne luſts, will, life, or glory, or other things before God and his wil and glory, and wickedly to neglect, and offend him rather then to forgoe thoſe things we loue.*Matt.*10.37.

Of humility. Humilitie is the inward worſhip of God, when wee acknowledging our owne miſerie and vnworthineſſe before God, do caſt away all confidence in our owne ſtrength, and doe acknowledge that all good things which are in vs, and which are done by vs, doe not proceed of any woorthineſſe or abilitie of our own, but of the free goodneſſe of God.1.*Cor.*4.7.*Iob.*1.21.

Poore in ſpirit, that is to ſay, humble, may he be ſaid to be, who doth acknowledge that he hath no good thing of his owne nature, or by himſelfe, but rather that he is naked and poore,

poore, and void of all good things, and receiueth all ſuch things freely from God.

To it is oppoſed, a fained humilitie and pride.

Fained humility belongeth to hypocrites, *Col.*2,23.as of the Phariſies. *Mat.*6.6. Of the Anabaptiſts and Monkes, who will be humble without lowlineſſe, poore without want, rich without labour, as *Bernard* ſaith.

Pride is a ſinne, when any one without the knowledge of his owne infirmitie, doth loue, extoll, and magnifie himſelfe for ſome gifts hee hath, and doth ſwell and truſt in his owne wiſedome, holineſſe and ſtrength, and attributeth to himſelfe more then is in him, and deſpiſeth others. *Prou.*8.13. and 16.5. *Reu.*3.17.*Gal.*6.3.

Thus farre concerning humilitie: now concerning confidence in God.

Confidence in God, is the inward worſhip of God, when all humane confidence either in our ſelues, or in other creatures, being laid aſide, we doe reſt in God alone. *Ier.*17.5. and ſo forward. *Of confidence in God.*

To it is oppoſed [1] *tempting* of God, [2] *confidence* in creatures, and [3] *diſtruſt*. [2] Pag.468. [3] Pag.468.

Tempting of God, is preſumption, and

confidence, imagining vnder a fooliſh pretext of confidence in God, that we ſhall effect and performe ſome things without the word, and reuealed will of God: as if any will not vſe meanes ordained by God: to ſuch a ſinne the diuell tempted Chriſt. *Matth.*4.6.7.

Confidence in creatures, is a ſinne, when any doth put his truſt in riches, or in the fauour of princes, and of other men. *Epheſ.*5.5. *Matth.*6.24. *Pſal.*146.3. *Ier.*17.5. and 48.7.

Diſtruſt is a ſinne, when any doth not reſt in God, nor ſtaie vpon his helpe alone, but giueth place to fearefulneſſe, trembling and anguiſh, and doth ſeeke meanes and helpes forbidden & not granted. 1. *Sam.*28.5.6.7.8.

Confidence in God, is either a liuely faith, or *hope in* God.

Pag.471. *Of a liuely faith.*

A liuely faith, is not onely a knowledge and conſent, whereby a man beleeueth that whatſoeuer the word of God hath commanded to be beleeued, is true, but alſo a firme and conſtant confidence, by which euery one doth for himſelfe obtaine and get the benefits promiſed by God.

Or els, a iuſtifying faith, is a confidence whereby euerie one certainly beleeueth for himſelfe, that the merite of Chriſt is aſſuredly imputed and giuen to him.

Faith doth receiue not onely ſpirituall but euen

euen bodily benefits also. *Matth.*9.22. Christ saith to the woman that had an issue of bloud; Thy faith hath saued thee.

Therefore a liuely faith is either of spirituall or bodily good things.

The proper duties thereof are two:

The first, that by it euerie one is certainlie perswaded for himselfe, that the promises of God doe also pertaine to himselfe.

The other, that by that alone as by the onely hand, we receiue and lay hold on the benefits offered by God.

Therefore also by that alone we are iustified before God.

Faith is either infused and powred into vs, or els it is acquired and gotten.

Faith infused, is that assured perswasion, which by the holy Ghost is powred into our hearts, and therefore by the Schoolemen is called infused. That iustifying faith is infused, see *Hier. Zanch. lib.*3. *Miscellan.pag.*83.

Faith acquired, is that which we haue from the Church. But the papists themselues confesse, that it is not sufficient for *Plerophorie*, that is to say, for a ful and assured perswasion.

To a sauing faith is opposed [1] *incredulitie*, [2] *doubting*, *infolden* [3] *or* hidden faith, and [4] *temporarie* faith.

[1] Pag. 470.
[2] Pag. 470.
[3] Pag. 470.
[4] Pag. 470.

Incredulitie is that, which when a man

hath heard and knowen Gods word, doth not consent to the same, and specially to the promises of grace.

Doubting is neither firmely to consent to the word of God, and in that word, to the promise of Grace especially, neither altogether to resist the same, but to flow, now into one part, and anon faintly to incline to the other part.

Of a hidden faith. An infolden or hidden faith, is to submit his sense obediently to the Church, and to beleeue things not vnderstood, and to embrace for truth, whatsoeuer the Church hath prescribed, and to post ouer to the Church the labour of enquiring and knowing the same, and not to bee carefull whether the Church prescribe true things or no.

This deuice of an infolden or hidden faith was inuented by Schoolemen, and after them the Vbiquitaries haue diuersly commended it, vnder which name, decking a most grosse ignorance, they delude the sillie common people to their great destruction.

Temporarie faith, is to embrace the trueth for a time, but without regeneration and confidence of the promise of the grace of God, and therefore in temptations and persecutions, to be ouercome through hope of profit and honour, and to cast away againe the profession

feſſion of the trueth. *Matt.*13.5.20.21. *Luke* 8.13. *Act.*8.13. *Heb.*6.4.

So much concerning faith: now concerning hope in God.

Hope in God, is confidence in God, by which wee vndoubtedly looke for the benefits of God to come, but eſpecially eternall life to be giuen freely for Chriſt his ſake, and the mitigating of the preſent croſſe, or deliuerance from it, according to Gods counſell. 1. *Pet.*1.13. *Of hope in God.*

Faith doth receiue the preſent benefits of God, or els repreſenteth them, being placed in hope, and ſetteth them before our eies, but hope doth looke for thoſe which are to come.

To hope is oppoſed the [1] *hope* of papiſts, [2] *doubting* concerning the receiuing of Gods benefits, and [3] *deſperation*. [2] Pag. 472 [3] Pag. 472

Papiſticall hope is a ſinne, when any for the Buls and pardons of that damnable Romane Antichriſt and his indulgences, or els for ſome good worke of his owne, eſpecially not commanded by God, as peregrinations to the ſepulchres of Saints, buildings of Monaſteries, gifts to Churches, or for taking a Monkes Cowle, and ſo foorth, doth falſly

perſwade himſelfe that he ſhall obtaine eternall life.

Doubting concerning the receiuing of Gods benefits is a ſin, when any doth doubt of eternall life, and defence, and deliuerance in temptations.

Deſperation, is to eſteeme and iudge his owne ſinnes greater then the merit of the Sonne of God: and to refuſe the mercie of God offered in the Sonne of God, the Mediator of God and man: and therefore not to looke for the benefits promiſed by God to the beleeuers, but to be vexed with the horrible feeling of Gods wrath, and with feare of ſubſequent caſting away into eternall puniſhment, and to abhorre and hate God as cruell and a tyrant. *Geneſ.* 4. 13. 1. *Theſſalon.* 4. 13.

Faith and hope differ.

Faith of it ſelfe begetteth hope.

Faith is an aſſured perſwaſion of the truth of God, becauſe it can neither lie vnto vs, nor deceiue, nor be fruſtrate. Hope looketh that it will come to paſſe that he will performe his promiſes.

Faith beleeueth the promiſe. Hope patiently looketh for the performance of the promiſe.

Faith beleeueth God to bee true. Hope waiteth

waiteth, that according to the occasion of time he should manifest his truth.

Faith beleeueth that God is a father to vs: Hope looketh that hee should alwaies behaue himselfe towards vs as such a one.

Faith beleeueth that eternall life is giuen vs: Hope expecteth that it shall once be reuealed.

Faith is the foundation, vpon which Hope relieth and staieth it selfe.

Hope nourisheth and sustaineth faith, for as no man can looke for any thing from God, but he that first beleeueth his promises: so againe the weakenesse of our faith (lest as faint and feeble it should fall downe) must needs bee sustained and cherished, by patiently hoping and looking for the good things of God.

So much concerning confidence: now concerning patience.

Patience is the inward worship of God, when we submit our selues to God, quietly to beare the crosse laid vpon vs by him. *Numb.* 16.46. *Iob* 1.20. and 2.10. *Of patience.*

To it is opposed an hypocriticall tolerating or bearing, and *impatiency*. Pag. 474.

An hypocriticall tolerating or bearing, is a suffering of torments, brought vpon them by their owne accord: as in Heremites, in Monkes,

Monkes, in whippers, who doe beat themselues with rods.

Impatiencie is a sinne, when a man will not obey God in bearing the griefes which God hath laid vpon him, but is angrie and murmureth against God, and chafeth against them that hurt him, as the Israelites, *Exod.* 5. 21. and 14. 11. and 16. 3. and 17. 2. 3.

Hitherto concerning that worship of God which is onely inward: now concerning that which is both inward and outward.

The worship of God both inward and outward, is that which comprehendeth the obedience of the soule and body. *Deut.* 5. 19. and 6. 5. and 10. 12. *Rom.* 12. 1.

[1] Pag. 494. [2] Pag. 496. [4] Pag. 499.

And it is both [1] *calling* vpon God, & [2] *thanksgiuing*: & also the [3] *confession* of the truth, & the [4] *obseruing* of the Ecclesiasticall rites or orders.

Of calling vpon God.

Calling vpō God is the worship of God, that is to say, a religious declaration of our desire done to God of faith. *Psal.* 50. 18. and 116. 13.

Pag. 475.

To it is opposed an idolatrous inuocation, and the *omitting* of inuocation.

An idolatrous inuocation is a sinne, when that is called vpon which is not God.

And of this first, is the inuocation of the Gentiles, Turkes, Iewes and Papists.

The

The omitting of inuocation is a sinne, when inuocation so straitly commanded by God is omitted, as though God had no need of it.

Calling vpon God is either praier or an oth. *Of praier.*

Praier is a calling vpon God, by which wee aske of God such good things as are necessary for the soule and body, and contrariwise doe pray, that euill things may be remoued. *Genes.* 17.18. and 24.12. and 28.3. and 32.11. *Exod.* 8.12. 1. *Sam.* 17.19. 1. *Kin.* 8.15.

And that is either the absolute seruice of the Deitie, or praier proper to the Mediator.

The absolute seruice of the Deitie, is that which is properly directed to the Deitie: and with that also we worship Christ as he is God, and by which wee attribute vnto him the honour of omnipotency, knowing all things and being euery where present.

Praier proper to the Mediator, is that worship which is giuen to Christ, both in respect of his person and of his office, as to that Mediator that is God and man. *Of worshipping the Mediatour Christ.*

For as the acknowledgement of Christ consisteth in the acknowledgement of his person and office: so in inuocation we must thinke of Christ, after either maner.

First, hee is to bee called vpon as God, the giuer of good things, with the Father and the holy Spirit.

Secondly,

Secondly, wee muſt thinke of him as of a Mediatour and Interceſſor, for whoſe ſake we beleeue that we are receiued and heard.

That worſhip of the Mediator is one, not in reſpect or degree, but in number.

And as our faith in the acknowledgement of Chriſt, doth put a difference between the natures: ſo alſo in the worſhipping of him.

Therefore he the Mediator is worſhipped, not for his humanities ſake, which is created, but becauſe of his eternall and omnipotent Deity. For the Deitie the Creator of al things, is the proper ſubiect of religious worſhip, and not the humanitie, becauſe it is a creature. *Cyrillus* writing to *Theodoſius* the King, concerning the right faith, ſaith; Shall wee therefore worſhip Emmanuel, that is, God with vs, as a man? Bee it farre from vs: for this ſinne were a dotage, deceit and errour. For in this we ſhould not differ from thoſe, who do worſhip the creature more than the Creator and Maker.

And as faith doth attribute to him according to either nature, that which it ought according to the Scriptures: ſo it doth demand that in the worke of hearing, as in the perfection of his dutie and obedience, hee ſhould worke according to either nature that which is his owne to doe.

According

According to the Deitie that hee might behold the hearts, heare the ſighs of his ſeruants, giue the holy Spirit, and other good things, according to his vnmeaſurable wiſdome and power.

But according to the humanitie, that hee might of his owne humane will approoue the praiers and hearings of his people, and in that might do that which is proper to him. So the Church praieth, *Reu.* 22.20. Euen come thou Lord Ieſus: in which praier it doth aske, not that made manifeſt in his Godhead, he might come in the clouds, but manifeſted in his humanity: and ſo one and that ſelfe ſame Lord Ieſus might deliuer & glorifie the Church by his diuine omnipotency or almighty power.

Praier againe, is either for our ſelues, or for other *men* and their ſake. 1. *Tim.* 1.2. Pag. 478.

That which is made for our owne cauſe, is either deprecation or petition.

Deprecation is praier, which is made for our ſelues, to be deliuered out of ſome euill or danger.

Petition is praier, which is made for our ſelues, that wee may bee adorned with ſome new benefit or mercy. It is called poſtulation or requeſt.

Petition, is either of or for bodilie good things, or of or for ſpirituall.

Petition

Petition of bodilie good things ought to be made wih condition, to wit, if God will giue vs thoſe good things, and if they be profitable for our ſaluation. So the Leper praieth, *Matt.* 8. 2. Lord, if thou wilt, thou canſt make mee cleane.

Petition of ſpirituall good things, ſhould be made without condition.

Praier, which is made for other mens ſake, is either interceſſion or expoſtulation.

Interceſſion is praier, which is made for others, and that for all of all degrees. 1. *Tim.* 2. 1. 2. but yet not for them that ſinne to death. 1. *Ioh.* 5. 16.

Expoſtulation, is praier which is made againſt others. And that is of two ſorts, to wit, the complaint of the Saints, and imprecation.

The complaint of the Saints, is when they complaine to God of the malice, crueltie and inſultations of their enemies, &c. Many ſuch complaints there are in the booke of Pſalmes. *Pſal.* 3. and 10. and 13.

Imprecation of the Saints, is when they pray God to confound their enemies, &c. as Dauid, *Pſal.* 144. 5. 6. praieth God to touch his moſt mighty enemies, whom, by a metaphor hee nameth mountaines, that they may paſſe into ſmoake, and that hee would ouer-

throw

throw them with his heauenly weapons and power.

Thus much concerning the diſtribution of praier: now concerning the forme of praier.

Of all other, the Lords praier is the beſt forme of praier.

The expounding of the Lords praier

The Lords praier, is that which our Lord Chriſt himſelfe hath taught vs, *Matth.* 6. 9. *Luke* 11. 2. *Our Father which art in heauen,* and ſo foorth.

Of the Lords praier are foure parts: an [1] *entrance,* [2] *petitions,* a [3] *confirmation,* and a [4] *concluſion.*

[2] Pag. 480.
[3] Pag. 487.
[4] Pag. 488.

Of the entrance there are two parts: the firſt, is the compellation of the true God: which teacheth vs whom wee ought to call vpon: namely, our Father.

Our Father is God.

Now wee call God Father, for two cauſes:

1. Becauſe he hath begot the Sonne to himſelfe from eternitie, to wit, Ieſus Chriſt.
2. Becauſe hee hath adopted vs to bee his ſonnes, for Chriſt his ſake.

But in our praiers wee call him Father, for three cauſes:

1. That

1. That we being about to pray, might find a diſtinction betweene our inuocation and the praiers of Infidels, turning our ſelues to this God, who hath manifeſted himſelfe in his Son Ieſus Chriſt.

2. That a child-like feare and reuerence of God might be ſtirred vp in vs.

3. That wee might pray with confidence, certainly aſſuring our ſelues that we are heard of God, as of a mercifull father, becauſe hee hath adopted vs to be his ſonnes, becauſe we are members of Chriſt, becauſe wee call vpon him by Chriſt.

But wee call him our Father for two cauſes:

1. That ſo wee might thinke, that wee are to pray not onely for our ſelues, but for other men alſo, eſpecially for thoſe who are members with vs in the body of Chriſt, and ſonnes of the ſame Father in heauen.

2. That we may pray the more boldly, thinking this, that the whole Church, and euen the Mediator, as our brother, doth pray with vs.

This is the firſt part of the entrance: the ſecond followeth.

The ſecond part is a deſcription of God, and is comprehended in theſe words; *which art in heauen.*

That

That God is in heauen, it meaneth, that he onely is omnipotent, and alone can giue vs thoſe things which we aske of him.

God truely is euery where. *Ier.*23.23.24. *Eſai.*66.1. But heauen is as it were the ordinarie palace of God, in which is his throne, and the chiefeſt glory of God doth appeere: becauſe God doth moſt magnifically manifeſt himſelfe, in the heauen, Angels and bleſſed ſoules. *Pſal.*115.16. *Pſal.*19.

But theſe words, *which art in heauen*, are added for fiue cauſes:

1. That we might not imagine any earthly and carnall matter of the heauenly Maieſtie of God.
2. That we being about to pray, might lift vp our minds from the earth to heauen. *Pſal.* 25. and 121.
3. That wee might expect from the omnipotencie and almightie power of God, what things ſoeuer are neceſſarie for ſoule and bodie.
4. That we might be mindfull of this, that our God hath all gouernment of heauen and earth, that he is preſent euery where, and that he heareth and helpeth thoſe that cal on him.
5. That wee ſhould not direct or tie the worſhip of God to any place or thing beſides his commandement.

So much concerning the entrance of the Lords praier: the petitions follow.

The petitions of the Lords praier are twofold: the three former pertaine to the glorie
Pag. 484. of God, and the three latter to *our owne* neceſſitie.

1. Petition. The firſt petition is this: *Hallowed bee thy name.*

In it we aske the hallowing of Gods name.

The hallowing of Gods name, is the ſetting foorth of God his maieſtie, wiſedome, iuſtice, mercie, &c.

And that is done both by true faith, and alſo by good works.

Therefore the ſenſe and meaning of the firſt petition is this; Grant that we may glorifie thee by true faith and good works.

Wee ſanctifie Gods name by true faith, when wee rightly acknowledge God and his works.

Wee ſanctifie Gods name by good workes, both when we worſhip God aright, and alſo when wee deſire and labour for vertue and well dooing, and that to this end, that the moſt holie name of God might not bee ſlandered through our meanes, but rather that other ſeeing our good workes, might

might glorifie our heauenly Father.

The ſecond petition is this: *Let thy kingdome come.* II. Petition.

In it wee aske the comming of the kingdome of God.

The comming of the kingdome of God, is the gouerning of the Church.

And this comming of Gods kingdome is twofold: either to the whole Church, or to the ſeuerall members of it.

The comming of Gods kingdome to the whole Church, is when God defendeth the Church.

And that two waies: both in preſeruing and increaſing his owne Church, and in deſtroying the Church of the diuell, or Sathans ſynagogue.

The comming of Gods kingdome to euery member of the Church, is when God doth ſo by his word and Spirit gouerne euerie one, that he doth ſubiect them more and more to himſelfe and the obedience of his will.

The ſenſe therefore of the ſecond petition is this; Gouerne thy Church, and the ſeuerall members of the Church by thy Spirit and word.

The third petition is this: *Thy will be done, as in heauen, ſo in earth alſo.* III. Petition.

In it wee aske that all of vs might obey

Gods will, and that all wicked luſts being tamed, we might wholly and altogether ſerue God, and that ſo readily and willingly as the holy Angels in heauen do.

Will doth heere ſignifie that which is acceptable to God, and that alſo which he therfore requireth of vs.

The three former petitions haue beene thus expounded: the three latter follow.

IIII. Petition. The three latter petitions pertaine to our neceſſitie, and that both as in reſpect of the body, as the fourth petition: and alſo as in reſpect of the ſoule, as *the* [1] *fift* and [2] *ſixt.*

[1] Pag. 486.
[2] Pag. 487.

The fourth petition is this: *Giue vs this day our daily bread.*

In it we aske the ſuſtentation and nouriſhment of this temporall life.

Daily bread, is whatſoeuer is neceſſary for the vpholding and preſeruation of this preſent life.

God indeed hath commanded vs to get it with the labour of our hands, but yet we aske it of God, becauſe neither our labour, neither thoſe things which are gotten by our labour, doe or can profit vs without Gods bleſſing, which it ſelfe alſo is part of daily bread.

But if thou art rich and abounding, yet as if

if thou were needie, pray daily for the bleſſed vſe of thy riches; thinke that full cellers, and full ſtore-houſes, or cheſts, may bee ſuddenly emptied, except they be kept by the Lords hand: yea except the Lord ſhall ſeaſon with his bleſſing the meate and drinke that we take in, they that eate ſhall ſterue for hunger, and they that drinke ſhall waxe dry with thirſt. *Eze.4.14.* Yee ſhall eate and not bee ſatisfied. *Leu.26.26.*

Now we name it our bread indeed, and yet wee aske that God would giue it vs, becauſe that by the gift of God it is become ours; neither can any thing bee ours, or become ours except God giue it.

We name it our bread, that ſo being content with that, wee might not deſire another mans.

And wee call it our bread and not mine, that ſo euerie one might know, that he ought to aske bread neceſſary not for himſelfe alone, but for his neighbours alſo.

Laſtly, we aske daily bread, and pray that the ſame may be this day giuen vs, for foure cauſes:

1. That a diſtruſtful carefulneſſe for to morow might be taken out of our mindes.
2. That we might remember, that for daily bread we haue need of daily praiers.

3. That we might bee daily admoniſhed of the ſhortnes of this our bodily life, as though we ſhould liue to day onely.

4. That we might not immoderately and greedily deſire or couet any thing beſides that which God hath preſcribed.

V. Petition. The fift petition is this: *And forgiue vs our treſpaſſes, as wee forgiue thoſe that treſpaſſe againſt vs.*

In it we aske the forgiueneſſe of ſinnes, yea and iuſtification, and we do by promiſe binde our ſelues to forgiue our neighbour.

For when God in his eternal couenant had willingly and freely promiſed vs forgiueneſſe of ſinnes, hee hath alſo bound vs to himſelfe by the anſwering againe of a good conſcience to forgiue our brethren.

So that he is not bound to keepe his promiſe with vs, except wee alſo continue in the obligation, couenant, or condition to be performed on our part.

Our forgiuing therefore is not a cauſe of Gods forgiuing: for God firſt hath freely promiſed vs forgiuenes, when as yet we were his enemies: and beſides he hath bound vs to himſelfe to pardon our brethren alſo.

The cauſe cannot be after his proper effect.

But our forgiuing of them is after Gods forgiuing of vs.

There

Therefore our forgiuing is not the cauſe of Gods forgiuing.

The aſſumption is certaine, for they onely can pardon their brethren, to whom God hath forgiuen their ſinnes: and by this teſtimonie wee feele in our hearts that our ſinnes are pardoned vs, if we be fully purpoſed with our ſelues from our hearts to pardon all thoſe who haue offended vs.

The ſixt petition is this: *And leade vs not into temptation, but deliuer vs from euill.* VI. Petition.

In it we aske, both that wee our ſelues may bee gouerned by the holy Spirit and word, leſt wee ſhould fall into ſinne, (And this gouerning is part of our regeneration or ſanctification) and alſo deliuerance from euils, that is to ſay, from the ſnares of Sathan, from the deceits of the world, and from the entiſements of the fleſh, as cauſes of ſinne.

Thus hath the ſecond part of the Lords praier beene handled: the third followeth.

The third part of the Lords praier is a confirmation, which containeth three arguments, by which our faith is confirmed, that God doth certainly heare our praiers. Two arguments are drawen from the adioints of God, the third from the end of hearing.

The firſt adioint to God is this: becauſe he is king hauing rule ouer all things.

The ſecond, becauſe hee is able, who can giue vs all things which we aske.

The argument from the end is, that hee might bee praiſed and glorified for euer, becauſe he is God, and a moſt bountifull and mercifull Father.

Hitherto we haue handled the third part of the Lords praier: the concluſion remaineth.

The concluſion of the Lords praier conſiſteth in one word, *Amen*, which is both a wiſh that thoſe things may be ratified, which we aske, and alſo a note of confidence, whereby we ſhew that we are perſwaded, that God hath certainly heard our praiers.

Bleſſing is a peculiar kinde of praier, and that is, whereby we aske good things for other men at the hands of God.

And that is due to all, whether friends or enemies.

To it is oppoſed execration or imprecation.

Godly faſting is a helpe to praier, when for a time, we abſtaine from all meat and drinke, to the end we may more earneſtly bee occupied in pietie.

1. The ends of it are: that the fleſh waxing vnruly

mruly, might be, as it were, tamed. 1. *Cor.* 9. 25.26.27.

2. That wee might prepare our ſelues, to come to make praier, with an earneſt affection of the heart. *Luke* 2.37. *Act.* 13.and 14.23. 1. *Cor.* 7. 5.

3. That we might with true ſorrow of hart, wholly caſt downe and humble our ſelues before God.

4. That euen by outward teſtimonies, wee might ſharpen both our ſelues and others to repentance. *Ioel* 2.14.15. 1. *Sam.* 7.5.6.

And it is either priuate or publike.

Priuate faſting, is that which any man laieth priuately vpon himſelfe, for priuate cauſes and neceſſities. 2. *Sam.* 3.35.and 12.16. *Neh.* 1.4. *Eſth.* 4.2. *Dan.* 9.3.

Publike faſting is that, which by the authority of the presbytery, and of the godly Magiſtrate, is enioined, and that ſo often as the order of times ſhall require, and likewiſe imminent calamity due to our ſinnes. *Iudg.* 20.26. *Ioel.* 2.12. *Ion.* 3.5.7. 1. *Sam.* 7.6. 2. *Sam.* 1.11.12. *Eſth.* 14.3. *Act.* 13.2.3. and 14.23.

We condemne the ſuperſtitious faſts of Papiſts. [1] Pag. 490.

Againſt praier to God is oppoſed [1] *wicked* praier, [2] *idolatrous* praier, the [3] *omitting* of praiers, a [4] *vain* babling, & [5] *tedious neſſe* in praying. [2] Pag. 490. [3] Pag. 490. [4] Pag. 490. [5] Pag. 490.

A wicked praier, is an asking of those things at Gods hand, which are contrary to Gods will and law: or else when it is not ioined with repentance. *Isa.* 1. 15.

An idolatrous praier, is that which is directed and made either to the fained gods of the Gentiles, or to Angels and dead Saints: and of this sort are the praiers of Ethnickes and Papists.

The omitting of praiers, is a sin when any doth omit praiers, as though he did not want the helpe and blessing of God.

A vaine babling, is the reciting of long or many praiers, with the vaine noise of the lips without the true motion of the heart, & without faith: hither pertaine the bellowing of the Monkes in the Churches.

Tediousnesse in praier is a sinne, when any one hauing a desire of other things, maketh praier with a wandring mind, and a heart that desireth the praiers were ended.

Hitherto concerning praier: now concerning an oath.

Of an oath. An oath is a calling vpon God, by which we call him as the only searcher of the hearts, seriously, and by premeditation, yet without fraud, for a witnesse of the things which wee speake

speake or promise, that so they to whom we sweare, may not, by reason of the name of God interposed, doubt of the trueth of our words. *Deut.* 6. 13. and 10. 20. *Rom.* 1. 9. 2. *Cor.* 1. 23. and 11. 31. *Phil.* 1. 8.

1. And it is either simple or *compounded.*

Simple, which is without imprecation.

Compounded, that is ioined with imprecation.

The parts of an oath are two: that is, taking God to witnesse, and cursing.

Taking God to witnesse, is that by which the swearer doth cite God as a witnesse of his asseueration. *Rom.* 1. 9. *Deut.* 6. 13. and 10. 29 *Ios.* 23. 7. *Esa.* 65. 16. *Ierem.* 5. 7. and 12. 16. 2. *Cor.* 1. 18. *Gal.* 1. 20.

Cursing is that by which the swearer doth vow and tie himselfe to the punishment of periurie, that he may be accursed before God, and God may punish him if hee wittingly deceiue. 1. *Kin.* 2. 23.

2. An oath is either affirmatiue, by which a thing past or present is confirmed, or else *promissory*, by which some thing to come is promised.

Now euerie promise strengthened by an oath concerning such things, as any man both in a good conscience, and by the law of God may promise, and indeed not onely before, but

but alſo after the promiſe may performe, doth ſo bind the conſcience before God, that hee is bound to keepe the ſame, and that without any craft, both by the law of nations, and by the law of God, euen to very enemies, as Turkes, heretikes and robbers; yea and that ſo farre, as he cannot be freed from it by any man.

Wherefore the Councell of Conſtance ſinned againſt the law of God, and the law of nations, when it concluded, that faith was not to be kept with heretikes, and that it burned *Iohn Huſſe*, againſt the faith and promiſe that *Sigiſmundus* the Emperour made him.

3. An oath, is twofold: to wit, offered, or a *voluntary* oath of a mans owne accord.

An offered oath, is that which is offered by the Magiſtrate or Iudge, or the aduerſe party: in Greeke it is called ſwearing. *Heb.* 6. 16. It is alſo called a publike or ſolemne oath.

A voluntarie oath, or oath of a mans owne accord, but yet taken, a mans calling forcing him thereunto, is that which is done that wee might defend either our owne or other mens good name and life: as *Paul* by calling God to witneſſe, affirmeth that he ſpake the truth. *Rom.* 9. 1.

The refuſing of a lawfull oath, and a wicked oath, are contrary to the religion of an oath.

The

The refuſing of a lawfull oath is a ſin, when any doth refuſe to take an oath which either the Magiſtrate doth iuſtly require, or otherwiſe neceſſity demandeth, vnder this condition, that faith may be confirmed, and the truth eſtabliſhed: that ſo both the glory of God may be ſet foorth, and other mens ſafety prouided for: for Chriſtians may lawfully ſweare by God.

A wicked oath is a ſinne, when a man doth ſweare againſt the law of God.

And it is either a [1] *raſh* oath, or an [2] *Idolatrous* oath, or an [3] *vniuſt* oath, or elſe [4] *periurie*.

A raſh oath, is when any ſweareth without iudgement raſhly, and without cauſe, of a certaine lightneſſe, and prophane cuſtome: and in one terme, it is called Deieration or foreſwearing.

An idolatrous oath, is when a man ſweareth by ſaints or other creatures.

An vniuſt oath, is when a man ſweareth that he will doe that which is vnlawfull and contrary to the word of God, or is altogether impoſſible for him, as if a man being angry ſwear that he will kill another. Therefore by very law and right it is no oath, neither is it to bee kept.

Periurie is a ſinne, when any wittingly and willingly

willingly deceiueth by an oath, whether it be in giuing teſtimonie, or in profeſſing ſome thing of himſelfe, or in the promiſe of his own will. *Exod.* 20.7. *Leuit.* 19.12. *Matth.* 5.33. *Iam.* 5.12.

Wherefore periurie is twofold, affirmatiue, or conſiſting of a promiſe.

Affirmatiue periurie, is when any man by an oath affirmeth that, which hee knew to be falſe.

Periurie conſiſting of a promiſe, is when either a man craftilie promiſeth that, which hee thinketh not to performe: or when that notwithſtanding, hee doth not performe that, which in purpoſe of hart and lawfully he had promiſed, and indeed was able, and ought to haue done it.

So much concerning calling vpon God: now concerning thanksgiuing.

Of thankeſgiuing. Thankſgiuing is the worſhip of God, when we render due praiſe to God for good things giuen or promiſed. *Pſal.* 50.15.

The parts of it are two: the approbation of Pag. 495. Gods workes, and *praiſing of* God.

The approbation of Gods workes, is a part of thankeſ-giuing, when wee allow all things whatſoeuer God doth, becauſe they are

re good, and therefore we doe suffer them to displease and like vs. So it becommeth vs also to allow of the iudgements of God, his prouidence and gouerning of tempests, of calmenesse, of raine, of warres, of our health, of our household affaires and all other things. *Mar.* 7.37. *Psal.* 119.71.

The praising of God is a part of thanksgiuing when we praise God in all his workes.

To it is adioined the admiration of Gods workes, and the right estimation of them.

The admiration of Gods workes, is a part of the praising God, when wee maruell at his workes with the true motion of our heart. *Psa.* 8.2. *Mar.* 7.37. *Matth.* 9.33.

The right estimation of Gods workes, is a part of the praising God, when wee magnifie and extoll his works. *Psal.* 8.2. and so forward, and 104. thorowout.

To thankesgiuing is opposed an [1] *hypocriticall* thankfulnesse, as is that of the Pharisie, *Luke* 18. 11. and [2] *ingratitude* towards God, which is a sin when we doe not acknowledge that wee haue receiued of God whatsoeuer good thing wee haue. Also [3] *when* one vseth Gods graces and gifts without thankesgiuing. Also [4] *when any* findeth fault with the workes and iudgements of God: or [5] *when* any doth little esteeme the workes of God, and

and his iudgements: or [6] *when* any is not content with that which God giueth him, & preſcribeth God, what and how he ought to doe.

And thus farre concerning thanksgiuing: now concerning the confeſſion of the truth.

Of the confeſſion of the truth.

The confeſſion of the truth is the worſhip of God, when wee doe openly and without feare profeſſe the heauenly truth, as it is made knowen vnto vs out of the holy Scripture, according to the courſe of our duty, for the ſetting out of Gods glory, and the promoting of other mens ſaluation. *Matt.* 10.32. 1.*Pet.*3.15.*Rom.* 10.10. 2.*Tim.*2.8.

And that is done either with the mouth, or by *martyrdome*.

With the mouth, when wee doe without doubtfulneſſe and darkneſſe profeſſe that which we thinke with our heart. *Rom.*10.10.

By martyrdome, when wee giue teſtimony to the truth by the croſſe: yea when God ſhall ſee it ſo good, by death it ſelfe. 1.*Pet.*2.20. and 3.4.14. and 12. *Phil.* 1.29.

[2] Pag. 497.
[a] Pag. 497.
[3] Pag. 497.
[4] Pag. 497.
[5] Pag. 497.
[6] Pag. 498

To the confeſſion of the truth, is oppoſed [1] *hereſie*, the [2] *corrupting* of doctrine, [3] *blaſphemie*, and [4] *omitting* of doctrine, the [5] *ſhunning* of doctrine, the [6] *tediouſneſſe* of doctrine, an

[7] *vnſeaſonable*

[7] *vnseasonable* confession, the [8] *dissembling* of trueth, and [9] *denying* of truth.

[7] Pag. 49
[8] Pag. 49
[9] Pag. 49

Heresie is a sinne, when any erreth in the foundation of saluation, and stiffely or stubburnly persuereth in his error.

Therefore that wicked stubburnesse of frantike men in the punishments which they suffer, either for sedition, as for example, of the Anabaptists, or for errors which are openly blasphemous, as of *Seruetus*, who was burnt at Geneua in the yeere 1552. is not the confession of truth.

For these are not the martyrs of Christ, because the cause maketh a martyr, not the martyrdome, as *Cyprian* saith, and *Apollinaris*, Where the truth of Christ is not, there is not the truth of martyrdome.

The corrupting of doctrine, is when men spread abroad any false thing of God or of his will.

Blasphemie is to speake of God, things contrarie to his nature and will. *Leu.* 24.

The omitting of doctrine, is a neglect of occasions and abilitie to teach others, and to bring them to the knowledge of the trueth, especially our children or others, who are committed to our faithfulnesse and care.

The shunning of doctrine is a sinne, when any doth shunne conferences and speeches

concerning God and heauenly things.

Tediouſneſſe of doctrine is a ſin, when any is cloied, as wee ſay, with the fulneſſe of the word of God.

An vnſeaſonable confeſſion, is that which is made without the neceſſitie of a mans calling, or of doing ſome dutie: and therefore neither the glory of God is ſet foorth by ſuch a confeſſion, neither the ſaluation of any is promoted, but rather either the ſcorning or obloquie of the truth, or the fierceneſſe of the enemies is ſtirred thereby, eſpecially againſt the godly.

The diſſembling of the truth, is a ſin, when any diſſembleth the truth, where the glory of God, and ſafety of his neighbour requireth a true and full confeſſion.

The denying of the truth is a ſinne, when any doth denie the truth after he hath certainly knowen it.

The denying of the truth is twofold: either proceeding of infirmity, or willing.

The former is when any being vpon the ſudden, and with preſent and vnlooked for feare, ouercome and compelled, doth with his mouth indeed denie the truth, and that to ſhunne ſome danger, but neuertheleſſe keepeth it in his heart, neither falleth from it. Such a denying was that of Peter the Apoſtle,

ſtle, who denied Chriſt. *Matth.* 26.69 &c.

A willing denying of the truth is a ſinne, when any denieth the truth certainly known, being ouercome and compelled with no ſudden and vnlooked for feare, but willingly and of purpoſe, either to keepe dignity, or life, or for hope to obtaine ſubſtance and riches. 1. *Ioh.* 2. 19.

And that is properlie called Apoſtaſie, that is to ſay, a wicked failing away from the truth, as was that of *Iulian* the Apoſtata, and *Francis Spira.* *Apoſtaſie.*

Hitherto concerning the confeſſion of the truth: now concerning the obſeruing of the Eccleſiaſticall rites or ceremonies.

An Eccleſiaſticall rite or ceremonie, is the worſhip of God, in which wee worſhip God by meanes, which are outward. *Of Eccleſiaſticall rites.*

And it is either common to the old and new Teſtament, or *proper to either* of them. Pag. 504.

A rite common to the old and new Teſtament, is both the ſanctifying of an holy day, and alſo a *godly vow.* Pag. 501.

The ſanctifying or celebrating of an holy day, is an Eccleſiaſticall rite, when we reſting from humane and bodilie labours, doe come together into the publike aſſembly of the

Church, for the exercise of Gods worship.

And this must be done in the name of God onely, and not of creatures, as of Angels and dead Saints, to whom to dedicate holy daies, it is idolatrie.

As also to build a temple to any, is to giue them diuine worship. So saith *Augustine, epist. 66.* If we should build a temple of wood and stones, as Salomon did, certainly in building a temple, wee should be conuicted to giue diuine worship.

And the sanctification of a holy day doth comprehend both the [1] *meditation* of Gods word, and [2] *solemne* praiers: and also the [3] *administration* of the Sacraments, and the [4] *exercise* of the works of mercie.

The exercise of the works of mercie hath three parts, both the [1] *giuing* of almes, and also the [2] *visiting* of those that need comfort, and also the [3] *helping* of those that need our helpe.

The giuing of almes is to bee done for the helping and releeuing of the poore, of the sicke, of the prisoners, of the captiues, of those that suffer burnings, or shipwrackes, and others that need.

The visiting of those that need comfort, is that of the orphans and widowes, in their affliction. *Iam. 1.27.*

The helping of those that need our helpe and

and aide, is that of the ſicke, of thoſe that are beſieged, of captiues, or thoſe that are in other dangers of life. *Matt.* 12.

Hitherto concerning the ſanctification of an holy day: now concerning a godly vow.

A godly vow, is a ſolemne promiſe made to God, concerning ſome lawfull and holy thing, and ſuch as is commanded by God (and therefore is acceptable vnto him) and which is in our power, and to bee performed in reſpect of the thankfulneſſe that is due to him. And it muſt be made onely to God, and not to dead ſaints or prelates.

Such vowes, as are made concerning lawfull things, or to ſpeake more plainly, concerning things that God hath commanded, are the worſhip of God, becauſe they are ſuch things as God hath commanded to be offered to himſelfe, as the vow of a Nazarite in times paſt. *Leuit.* 27. *Numb.* 6. *Deut.* 12. Therefore the vow of perpetuall chaſtity, or of monkerie, is not Gods worſhip. Notwithſtanding in meane and indifferent things, a godly vow may be made, as Pauls example confirmeth. *Act.* 18. 18. 1. *Cor.* 8. 13.

1. A vow, is either vniuerſall of all the faithfull, or *ſingular* of ſome one man.

Pag. 503.

An vniuerſall vow of all the faithfull, is a vow, by which all the faithfull, doe equallie giue themſelues ouer to God and his ſeruice, that they may obey his holy commandements, and not yeeld vnto or follow the wicked deſires of their fleſh.

That is required of all Gods children: it is promiſed in the ſacrament of initiation, and it is confirmed in the ſacrament of our nouriſhment, whether we reſpect the old or new Teſtament.

As touching the old Teſtament, it was promiſed in circumciſion, and was confirmed in the eating of the Paſchall Lambe.

As touching the new Teſtament, it is vowed and promiſed in baptiſme: but it is confirmed in the receiuing of the holy Supper.

Therefore it is the common vow of all Chriſtians, which we make in baptiſme, the ſum whereof is, that renouncing Satan, the world, and our owne fleſh, we binde our ſelues vnto God, and promiſe obedience to him.

And that is preſently teſtified by thē, which are adults, or at the yeers of diſcretion, when they are baptized: but of thoſe that are baptized being infants, for whom the godfathers & ſureties haue promiſed, when they ſhall come to the yeers of diſcretion, and are able to make manifeſt the teſtimonie of their ready yeelding

ding and freewill, then it is confirmed, and that by a new promise, speciallie when they are first admitted to the vse of the Lords Supper.

This latter promise, is drawen backe, and restrained to that time, wherin they were baptized, and therefore it is the ratification of the promise made in baptisme.

And it is so often times confirmed, as we do remember our baptisme (and we ought daily to remember it) and also do vse the holie Supper of the Lord.

For the faithfull haue not need of a new vow to binde themselues in those things, which they promised in their baptisme, but to bring and impose vpon themselues, remembrance and confirmation of it, and more strong perseuerance therein.

The singuler vow of some man, is that which some man singularly voweth, for some speciall cause.

A vow is either conditionall or absolute.

A conditionall vow, is a vow to which the condition of time, or place, or some other circumstance is adioined, that so, that which is vowed may bee performed or not performed, according to the respect of the condition. 1. *Sam.* 1.11.

An absolute vow, is that which is without all condition. *Psal.* 34.2.3.

And both theſe vowes are either temporarie, or perpetuall.

A temporarie vow, is that by which any bindeth himſelfe to ſome thing, onely for a certaine ſeaſon.

A perpetuall vow, is that whereby any bindeth himſelfe to ſome thing all his life long, as *Pſal.*102.

Hitherto concerning a rite common to the old and new teſtament: now concerning that that is proper to either of them.

A rite proper to either of them, is *either* of
ag. 509. the old or *new* Teſtament.

A rite proper to the old teſtament, is either publike or priuate.

A publike rite was that which was done in the ſolemne aſſembly.

And it was both a ſacrifice, and alſo the ob-
ag. 506. ſeruing *of holy times*.

The ſacrifice was a rite inſtituted by God, that it might be a putting of them in minde of the benefits to be beſtowed vpon them by the Meſſias, as the ſacrifice of *Abel*, *Noah*, *Abraham*, the Iſraelites, &c.

ag. 505. And it was either expiatorie, or of *thanksgiuing*.

An expiatorie ſacrifice was a type of the oblation

oblation that was to come, which was to bee ſlaine for the ſinnes of mankind. In Greeke it is called a cleanſing: otherwiſe it is called a ſatisfaction for ſinne.

And it was either propitiatory, or ſacrifices of redemption.

A propitiatory ſacrifice was that in which the whole oblation was burned, to pacifie and appeaſe God: it is alſo called a whole burnt offering.

Sacrifices of redemption were ſuch, as by which ſinnes were redeemed.

And they were either a ſacrifice for ſinne, or a ſacrifice for other offence.

A ſacrifice for ſin, was a ſacrifice redeeming ſinnes committed of error or ignorance.

A ſacrifice for an offence, was a ſacrifice redeeming offences wantonly committed, or as we ſay, more ſlight tranſgreſſion.

Thankſgiuing offerings, were thoſe which on the behalfe of thanks were offered to God for benefits beſtowed. *Gen.* 8. 20.

Thanks offrings were [1]*meat* offrings, [2]*peace* offrings, and the [3]*ſacrifice* of praiſe.

A meat offering was a thankes offering, in which meat was offered.

The Prieſt did take part of theſe, the reſt was burned with incenſe.

Peace offrings was a ſacrifice, in which only

ly the fat of the oblations was burned, and they did receiue the reſt, whoſe oblations they were.

The ſacrifice of praiſe, was a ſacrifice in which cattell were ſlaine, and drinke offerings were to bee offered to celebrate and ſet out praiſes due to the Lord.

Hitherto concerning ſacrifices: now concerning the obſeruation of holy times.

Of holy times in the old Teſtament.

Holy times in the old Teſtament, were either of ſome ſet day, or *elſe of a yeere.*

Pag. 507.

1. Of ſome ſet day, which were either daily; in which a continuall ſacrifice was offered: and a continuall ſacrifice was a ſacrifice which was offered to God daily, at Morning and Euening. *Exod.* 29. 38. 39.

2. Or of euery ſeuenth day, in which the Sabbath was obſerued.

The Sabbath

The Sabbath was a holy day, which was celebrated on euery ſeuenth day. *Exod.* 20. 8.

3. Or of Calends, in which the new moones were celebrated.

A new moone, was a holy day, which was religiouſly obſerued in euery new moone. *Numb.* 28. 11.

Hitherto concerning the holy times of a day: now concerning the holy times of a yeere.

The

The holy times of a yeere, are those wherein were celebrated either yeerelie solemnities, or those which returned *after many* yeeres. Pag. 509.

Yeerely solemnities were those which came euery yeere, and they lasted many daies together, in which the first and the last day, were to bee celebrated with like or equall ceremonies. *Leuit.* 21. And therefore that last day of the feast is fitly called by Saint *Luke*, a second solemne Sabbath, *cap.* 6. 1.

And those solemnities were either lawfull, or else *instituted and* commanded by other. Pag. 508.

Lawfull were those, which were commanded by, and from God himselfe.

And they were either great or *lesse*. Pag. 508.

Great, as the feast of the Passeouer, Pentecost, and of the Tabernacles.

The feast of the Passeouer was a great holy day, which was celebrated the fourteenth day of the month *Abib*, for the continuall remembrance of bringing the people of Israel out of Egypt. *Exod.* 12. 1.

Pentecost was a great holy day, obserued in the fiftieth day after the second holy day of the Passeouer, in which euery familie did offer two loaues of the first of the corne, for remembrance of the publishing of the Law. *Exod.* 23. 16. *Leuit.* 23. 15.

The feast of Tabernacles was an holy day, which

which was celebrated the fifteenth day of the ſeuenth month, in remembrance of preſeruing of the people abiding in tents whileſt they were in the wilderneſſe, and to put them in mind of thankeſgiuing for the promiſed land that God had giuen them, and for the yeerely gathering of their corne. *Deut.* 16.

The leſſer ſolemnities were thoſe, which were celebrated with leſſe preparation.

And they were either the feaſt of trumpets or of expiation.

The feaſt of trumpets was celebrated in the firſt day of the ſeuenth month: of expiation in the tenth of the ſame month. *Leuiticus*, 23. *verſ.* 24. 27.

Hitherto for the lawfull ſolemnities.

Solemnities commanded, were ſuch as were inſtituted by the Iewes, and they were either the feaſt of lots, or of [1] *reſtauration* or dedication of [2] *the Temple*.

[1] Pag. 509.
[2] Pag. 509.

The feaſt of lots were ſet holy daies of the Iewes, and were inſtituted by Queene *Heſter* and *Mordecay*, and they were celebrated in the fourteenth and fifteenth daies of the moneth *Adar*, in remembrance of the moſt cruell counſell of *Aman*, for ſlaying the Iewes euery where, which was hindred

dred euen by God himselfe. *Esth.* 9. 17.

The feasts of restauration, or dedication of the Temple, were set holy daies of the Iewes, instituted by *Iudas Maccabæus*, and they were celebrated in the fift day of the ninth moneth, in the remembrance of the religion and the temple restored, which before was prophaned by the Gentiles. 1. *Macab.* 4. 59. *Ioh.* 10. 21.

Hitherto concerning the yeerly solemnities.

The solemnities which returned after many yeeres, were two: the sabbath of the land, or the yeerly Iubilee.

The sabbath of the land, was a solemnity comming euery seuenth yeere, in which they were to cease from tilling their fieldes and vineyards. *Leuit.* 25.

The yeere of Iubilee was a solemnity comming euery fiftieth yeere, in which all their possessions returned to their own masters, and the Hebrew seruants were set free. *Leuit.* 25.

Hitherto concerning the publike rite of the old Testament: now concerning the priuate.

A priuate rite was that, which euery one did priuately obserue.

And

And it was both manifold purifications, and alſo the obſeruing of the differences of meats.

Hitherto wee haue handled the rite proper to the old Teſtament: the rite proper to the new Teſtament remaines to be treated of.

A rite proper to the new Teſtament is an obſeruing of the holy daies of the new Teſtament.

A holy day of the new Teſtament, is either weekly or yeerly.

Weekly is the Lords day.

The Lords day is the firſt day of the week, wherein Chriſtians doe make their ordinary and ſolemne meetings to exerciſe the publike worſhip of God. *Act.* 20.7. 1. *Cor.* 16.2. *Reu.* 1. 10.

But the Lords day is celebrated in ſtead of the Sabbath for three cauſes: 1. That it might continually call to remembrance the benefit of the Lords reſurrection. 2. That the beleeuers might vnderſtand, that they are freed from the yoke of the law. 3. That it might be a difference betweene vs that are Chriſtians, and the Iewes, who as yet (but without cauſe) are addicted to the obſeruation of the law.

The yeerely holy day of the New Teſta-

ment

ment, is either the feast of Christ, or else of the comming of the holy Spirit.

The holy day or feast of Christ, is that which Christians by the repeating and holy remembrance of speciall benefits which Christ hath bestowed in the Church, is celebrated & kept for the honour of our Sauior Christ himselfe.

And it is either the holy day of Christ his birth, or of Christs circumcision, or of his passion, or of his resurrection, or of his ascension into heauen.

Hitherto concerning the holy daies of Christ.

The holy day of the holy Spirit, is the holy day of Pentecost or Whitsontide, as we call it, in which the memory of sending the holy Spirit is remembred and set before vs.

And thus farre concerning the worship of God: now concerning vertue.

Vertue is a serious purpose of the will to liue honestly, continually and constantly manifesting it selfe by outward actions. Or, vertue is an earnest study or desire, to liue honestly, and euen it also is the honour and seruice of God, but yet by meanes. *Psal.* 1. 2. and *Of vertue.*

39.

39.2. 10. and 102.2.3. and so forward. and 119.2.5.8.16.30.35.40.44.47.57.59.60.69. 70.77.93.106.111.112.115.117. 121.128. 141.143.153.157.166.167. 168. 173.174. *Dan.* 1. 8. *Prouerb.* 16.1. *Iob* 39.37. 38. in which places the will or purpose of the will, is alwaies distinguished from the actions themselues, proceeding from the purpose of the will. *Tit.* 3. 8. 1. *Thess.* 4.12. *Rom.* 12. 17. *Heb.* 13.18.

For euen as true faith is not idle, but working and powerfull by loue: so true Vertue is not a bare affection of the minde, or a naked purpose of the will, but declareth it selfe by outward honest actions, and doth shine in them: from whence it is that all the praise of vertue doth consist in action.

Therefore Vertue is the worker of honest actions: and therefore also the honest actions, by a metonymie of the effect are euery where almost called Vertues.

To Vertue is opposed a counterfait [1] *Vertue* and [2] *vice*: the former as disparat or disagreeing, the other as contrary.

A counterfait Vertue, is a false or fained shew, pretext or appearance of Vertue.

Vice. Vice is a purpose of the will to liue dishonestly.

Pag. 520. Vertue is referred to our selues, or *others*.

To

To our selues is referred the [1] *desire* of wisedome, and a [2] *zeale* of goodnes: and also [3] *fortitude*, & [4] *temperance*, and a care of [5] *true glorie*.

[1] Pag. 51
[3] Pag. 51
[4] Pag. 51
[5] Pag. 51
Of the de
of wisdo

The desire of wisedome is a vertue, by which we studie to attaine wisedome. *Prou.* 1. & 2. & 3. & 8. 1. *Cor.* 14. 1. 39. *Pro.* 4. 1. 2. 4. 5. 6. and so foorth. *Prou.* 16. 16. It is proper to this vertue to looke and search out darke things, that they may be vnderstood. Therefore Christ doth chide his Disciples because they did not vnderstand his speeches or sermons. *Mark.* 7. 18. that is to say, because they did not looke and search, that they might vnderstand the same.

To it is opposed [1] *curiositie*, the [2] *desire* of outward wisedome, or of wisedome in shew, and the [3] *hatred* of wisedome.

Curiositie is a desire to know things not manifested by God, or not necessarie, or not pertaining to a mans selfe.

The desire of outward wisdome, or of wisdome in shew, is a vice, when any followeth false wisedome, that is to say, when he pursueth either euill arts or vaine arts.

The hatred of wisedome is a sinne, when any forsaketh wisedome, or setteth himselfe against it.

So much concerning the desire of wisedome: now of the zeale of goodnesse.

A zeale of goodnes, that is to say, a desire to imitate good men, is a vertue, when we imitate the good deeds of others, or study to imitate them as of God. *Luk.* 6.36. *Mat.* 5.44. &c. and of Christ. *Matth.* 11.29. and of the godly and faithfull. 2. *Cor.* 9.2. where this vertue is called zeale. 1. *Cor.* 4.16. *Phil.* 3.17.

To it is opposed an euill zeale, and imitating of the wicked, or a wicked imitation.

An euill zeale, that is to say, a foolish imitation, is a sinne, when any one imitateth other mens vices, being deceiued either by the shew of good, or of set purpose: or els by the example of others followeth that which he cannot performe or attaine vnto.

The imitating of the wicked is a sin, when any imitateth the sinnes of others. And it is forbidden. *Prou.* 1.3. *Prou.* 3.31. *Rom.* 12.2. *Eph.* 4.17.

So much of a commendable zeale or emulation of others: now concerning fortitude.

Of Fortitude.

Fortitude is a vertue, by which in all things specially in aduersity, we keepe alway a firme, vnfeareful & stout mind. *Psa.* 27.14. & 31.25.

To fortitude is opposed rashnesse and fearfulnesse, that as disparate or disagreeing, the other as contrarie.

Rashnesse

Rashnesse is a vice, when any doth fall into or vndergoe vnnecessarie dangers.

Fearefulnesse is a vice, when any shunneth necessarie dangers.

Fortitude is either princelike or common.

A princelike fortitude is the singular gift of God, especially in gouernours, as in Iosua, Sampson, Gedeon, Dauid, and so foorth.

Common fortitude is that, which euery one may bee endued withall. Againe fortitude is either in peace or in warre.

Fortitude in peace is a fortitude whereby (through the helpe of the lawes) wee beat backe such iniuries, as with which our aduersaries doe endeuour to hurt vs.

Fortitude in warre, is a fortitude when we being destitute of the helpe of the lawes, doe beat backe, and ouercome by outward force, a notorious iniurie hanging ouer vs.

Furthermore, fortitude is either the vprightnesse of the minde, or valiantnesse of the minde.

The vprightnesse of the minde, is the fortitude of the minde, by which we alway retaine the same minde in such vprightnesse in all things, that we be neither lifted vp in prosperity, nor cast downe in aduersitie. 1. *Cor.* 7. 30.

Valiantnesse of minde, is the fortitude of a couragious minde, by which wee vndertake

difficult and hard things: yea full of danger.

Valiantneſſe is exerciſed both in vndertaking great and difficult things, and alſo in contemning dangers, difficulties, euen death it ſelfe. Alſo in defence of a mans owne innocencie againſt vniuſt accuſations and ſlanders.

Preſumption and baſeneſſe of minde, are contrarie to valiantneſſe and courage of heart.

Preſumption, is a lifting vp of the minde, when any vndertaketh greater things, then either are conuenient for him, or he is able to performe.

Baſeneſſe of minde, is a deiecting or caſting downe of the minde, when any refuſeth being lawfully called, to vndertake that which he is able to performe.

Hitherto concerning Fortitude: now concerning Temperance.

Of Temperance. Temperance is a vertue, by which wee keepe a meane in all things. 1. *Cor.* 7. 29. 30.

Pag. 519. Temperance is either continencie or *thriftineſſe.*

Of Continencie. Continencie is a temperance, by which we keepe our ſelues from the vnlawfull pleaſures of the body. 1. *Pet.* 2. 11.

And

And it is [1] *ſobrietie* and [2] *watchfulneſſe*, and alſo [3] *chaſtitie* and [4] *ſhamefaſtneſſe*. [4] Pag. 518

Sobrietie, is an abſtaining from ſuperfluous meate and drinke. *Luk.* 21.1. *Pet.* 1.13. *Of Sobriety*

To that is contrarie, ouermuch emptying of the body, and riot.

Ouermuch emptying of the body is a vice, when any doth ſtubburnly with ouermuch faſting, hurt the health of his body.

Riot is a vice, when any doth burden the bodie with foode beyond neceſſitie, and that with the hurt and detriment of his good health.

And it is twofold: glutting and drunkenneſſe.

Glutting is a vice, when any doth cram and fill his body with ouermuch meat.

Drunkenneſſe is a vice, when any doth gull in ouermuch drinke.

Watchfulneſſe, is an abſtayning from ouermuch or vnſeaſonable ſleepe. *Pro.* 6.6. and ſo forward, and 24.33.

Monkiſh watchings, and ſleepineſſe or drowſineſſe are contrarie to it.

Chaſtitie is an abſtaining from ſtraggling luſts and all impuritie and vncleannes, whether it be in marriage or out of marriage. *Of Chaſtitie.*

To it is contrarie, the counterfeiting of chaſtity, ſuch as is of Monks, Nunnes, Biſhops

of Rome, and of all the Popiſh Clergie, and filthineſſe of life.

Of filthineſſe there are many kinds, as fornication, adulterie, deflowring, inceſt, rapte, daintineſſe, ſodomitrie, beaſtlineſſe.

Fornication is committing of filthineſſe with a ſingle perſon corrupted, or with a harlot.

Adultery is filthines with a married perſon.

Deflowring, is filthineſſe with a virgin.

Inceſt, is filthineſſe with one of the blood, or that is of kinne.

Rapte, is filthineſſe with a maide violently ſtollen or taken out of her fathers houſe.

Daintineſſe, is filthineſſe, when any is willingly polluted by himſelfe.

Sodomitry, is filthineſſe of man with man, or of woman with woman.

Beaſtlineſſe, is the filthineſſe of man with a beaſt.

Of ſhamefaſtneſſe.

Shamefaſtneſſe, is an abſtaining not onely from delights following luſt, as vnchaſte and immodeſt embracings, kiſſes, ſongs, and conferences, or ſpeeches, but alſo from thoughts, geſtures, and ſignes of luſt, as from immodeſt mooving of the eies, &c.

To it is contrarie, the counterfeiting of ſhamefaſtneſſe, and immodeſtie or ſhameleſneſſe.

Hitherto

Hitherto concerning continencie: now concerning thriftineſſe.

Thriftineſſe, is a moderating of coſts and expenſes, that ſo they may become onely honeſt and neceſſarie, and the reſt may be reſerued for future vſes. *Ioh.*6.12. *Of thriftineſſe:*

To it is contrarie niggardlineſſe and prodigalitie.

Niggardlineſſe, is to vſe riches ſo ſparingly, that neither due honour is giuen to that kinde of life wherein a man liueth, neither can hee almoſt ſpare any thing out of his ſubſtance and riches, but take trouble and hard labour.

Prodigalitie is a vice, when any doth by little and little waſte, and at the length conſume his riches, in vnneceſſarie and immoderate coſts and expenſes.

Thus farre concerning Temperance: now concerning the care or deſire of true glory.

The care of true glory, is a vertue through which we by honeſt meanes, that is to ſay, by true godlines and vertue, doe endeuour to get our ſelues a good name among others. *Gal.*6.4. The Grecians expreſſe it by one word, which ſignifieth an honeſt care of glory.

The hunting after vaine glorie, whether it be by hypocriſie, or wickednes, or vice, or ſin, doth differ from it. *Matth.6.2. Gal.5.26.* and 6.3. and ſo doth the contempt of true glorie, as that in the Epicures, who paſſe away their life as beaſts, which nature hath made prone and obedient to the belly. And theſe men are aſhamed of a good name of godlineſſe and vertue.

Hitherto wee haue ſpoken of vertue which is referred to our ſelues: now concerning vertue towards others.

Vertue towards others, is that which by outward actions doth ſpread it ſelfe abroad to the vſe of others, or of our neighbour, as we ſay.

Our neighbour is euery man, whether he be our friend or enemy, rich or poore, either domeſticall or a ſtranger: and eſpecially thoſe which ſtand in need of our helpe. *Luk.* 10.36.37.

Pag. 521. Pag. 524. Pag 528. Pag. 534.

Vertue towards other, is both [1] *humanitie*, [2] *ciuilitie*, and brideling [3] *of the* inordinate motions of the minde: and alſo [4] *loue* and [5] *iuſtice*.

umanitie.

Humanitie is a vertue, when any ſignifieth his good will towards men by geſtures and conuenient words.

To it is contrary, lightneſſe & inhumanity.

Ciuilitie

Ciuility, is a moderating of outward maners and geſtures, that ſo they may agree with nature. By another name it is called a ſpeciall comelineſſe. *Ciuility.*

Ciuility pertaineth to vertue towards other, for it cannot bee exerciſed but amongſt others.

To it is ioined gratiouſneſſe.

Gratiouſneſſe is a vertue, when any doth ſo ſtriue vnto the elegancie of maners, and gentleneſſe of ſpeech, that hee may be gratious to others thereby.

To ciuilitie is contrarie toyiſhneſſe and clowniſhneſſe.

Ciuilitie ſtandeth either in modeſtie and grauity, or elſe in [1] *elegancy* of maners, and [2] *cleanlineſſe* of attire. [1] Pag. 523. [2] Pag. 524.

Modeſty is that by which wee in the motion of the whole body, doe ſhun thoſe things which do not become vs. *Modeſty.*

To it is contrary, impudency.

Grauity is that, by which any ſheweth a comelineſſe and a conuenient dignity in the courſe of his life. *Grauity.*

And that is either in [1] *ſpeech*, [2] *apparell*, or [3] *geſture*. [1] Pag. 523. [2] Pag. 523.

Grauity in ſpeech is either the right vſe of the tongue, or taciturnity & ſtilnes of ſpeech.

The right vſe or moderating of the tongue,

is

The right vse of the toong.

is a grauity, when we ſo vſe the toong, as whē neede is, wee ſpeake fitly and in place ſuch things onely as belong to the glory of God, and edification of our neighbour. *Eph.*4.29.

And it is either in ſerious, or merry ſpeech.

Serious ſpeech, is when neceſſarie things are ſpoken, and that ſo farre foorth as pertaineth to the good of others.

Merrie ſpeech conſiſteth in pleaſantneſſe.

Pleaſantneſſe is a modeſt dexteritie, or quickneſſe in pleaſant ſpeeches, and comely ieſting: the Greeks call it pleaſant table talke.

Scurrilitie is diuers from it: and lumpiſhneſſe is contrarie to it.

To the right vſe of the toong is contrarie the abuſe of the toong, when any doth with his toong ſpeake peruerſe things. *Prou.*10. 13. that is to ſay, when any abuſeth his toong to execrations, curſings, blaſphemies, or to lie, to ſpread abroad falſe opinions, to ſcurrilitie and filthie ſpeeches, to ſlander, to ſeduce, to giue euill counſel, and ſo foorth. To ſpeake peruerſe things, is to ſubuert the trueth, iuſtice, good maners, to deceiue, blaſpheme, backbite.

Taciturnitie or ſilence, is a grauitie, when we cōceale things which might incur the reprehenſion of ſuch as are able to iudge iuſtly.

And it is either [1] *honeſt* or [2] *neceſſarie.*

[2] Pag. 523.

Honeſt

Honeſt taciturnity is a ſilence, when wee abſtaine and hold our peace from ſpeaking, then eſpecially, when it doth not become vs to ſpeake.

Neceſſary taciturnity is a ſilence, whereby without the hurt of our conſcience, wee conceale ſecrets, leſt they might bee ſpread to hurt any.

Grauity in apparell or attire, is that by which wee obſerue in our apparell or clothing a conuenient adorning of nature.

To it is contrary, lightneſſe in apparell.

Grauity of geſture is that, by which we do ſo gouerne the outward geſtures of the whole body and ſeuerall members therof, that it may appeare therby that the mind is well ordered.

Gentleneſſe in ſpeech is that by which we ſhew our ſelues eaſie, affable, and tractable: otherwiſe it is called popularity, affability, facility, &c. *Gentleneſſe in ſpeech.*

That in our meetings and conuerſation, bringeth foorth pleaſantneſſe in our words and workes.

To gentleneſſe in ſpeech is contrary, ouermuch care to pleaſe others, and moroſitie or waiwardneſſe.

Elegancie of maners is that, by which wee endeuor for excellent maners. *Elegancie of maners.*

Excellent maners are thoſe, which agree with

with the honeſt cuſtomes of the men with whom we liue.

Thoſe cuſtomes are either of our owne countrey, or of ſtrangers, in the vſe whereof we muſt obſerue a comelineſſe, namely, that they bee there vſed where they are of force. For they which bring ſtrange cuſtomes into their owne countrie with them, and by them ſet out themſelues, they are worthily ridiculous, and indeed to be laughed at.

Cleanlineſſe of attire.

Cleanlineſſe of attire, is that, when we cary our ſelues cleanlie in attire and raiment.

Hitherto concerning ciuility: now concerning brideling the inordinate motions of the mind.

Brideling of the inordinate motions of the mind, is either of [1]*pride*, or of [2]*anger*, or of [3]*couetouſneſſe*.

[2] Pag. 526. [3] Pag. 327.

The brideling of pride is both [1]*modeſty*, and [2]*ſubmiſſion* of mind, and alſo [3] *docility*.

[1] Pag. 525. [2] Pag. 525.

Modeſty.

Modeſtie is a brideling of pride, by which we iudge conueniently of our ſelues, and doe not deſpiſe others. *Rom.* 12.3.

To it is contrary, the counterfetting of comelineſſe, and immodeſty.

The counterfetting of comlines, is a fayning of modeſty, when any hunting after the praiſe of modeſtie, with the deniall of thoſe things which

which yet he in his minde doth either truly or falſly attribute to himſelfe, and with the refuſing of thoſe things which hee deſireth, and doth priuilie endeuour to obtaine.

Submiſſion. Submiſſion of mind, is a brideling of pride, by which wee carrie our ſelues inferiour to others, who are adorned with more excellent gifts. *Matth.* 18.3.

To it is contrary arrogancie.

Docility. Docilitie, is a brideling of pride, by which we doe ſo gouerne our mind, that we doe not through the admiration of our owne wiſdome contemne the iudgements of other, but that we heare others quietly, and yeeld, being conuicted with true arguments.

To it is contrary, ſtubburnneſſe in errours, and the abounding in a mans owne opinion, and raſh preſumption of knowledge, when any one doth thinke, that hee knoweth that which hee is yet ignorant of. It may alſo bee called the opinion of knowledge.

Concerning which, there are many notable ſentences, as, Glory offereth violence to the truth. And againe, Glory is the hindering of promotion. The raſh preſumption of knowing doth foreſtall the way of learning. For will any man ſuffer himſelfe to be taught, that thinketh himſelfe to be learned? Many might come to the higheſt degree of learning, but that

that they doe falſely perſwade themſelues, that they haue already attained to it.

So much concerning the brideling of pride: now concerning the brideling of anger.

The brideling of anger, is either a [1] *deſire* Pag. 527. of concord and [2] *mildneſſe*, or *long* [3] *ſufferance* Pag. 527. and [4] *quietneſſe*.

The deſire of concord is a brideling of anger, by which wee endeuour as much as in vs lieth, to embrace and haue peace with all men.

To the ſame vertue it belongeth to turne away and remooue the cauſes and occaſions of offences, diſcords and hatreds among vs or others.

Alſo to depart from a mans owne right.

Alſo to reſtore or ſet concord betweene thoſe that are at variance. *Matth.* 18. 15.

Alſo not to reuenge an iniurie offered or done. *Matth.* 18. 15.

To the deſire of concord is contrarie an vniuſt reioicing or troubleſomneſſe, giuing or taking occaſions of troubles and contentions with others.

Mildneſſe. Mildneſſe, is a brideling of anger, by which we deale gently, and without diſordered affections with others. *Eph.* 4. 31. 32.

To it is contrary cockering and wrath.

Long

Long sufferance, is a brideling of anger, by which wee bridle the prepostrous desire of reuenge. And to this is contrary, slowneſſe and desire of reuenge. *Long ſuffe-rance.*

Quietneſſe is a brideling of anger, by which we are made easie to pardon iniuries and mutuall offences. *Matth.* 18. 21. *Quietneſſe.*

To it is contrary lightneſſe and implacability, or a mind that cannot be pacified.

Hitherto concerning the brideling of anger : now concerning the brideling of the desire, or couetouſneſſe.

The brideling of the desire, or couetouſneſſe, is either of riches or *honour*.

The brideling of the desire for riches, is called contentedneſſe.

Contentedneſſe, is that by which wee are contented with present good things, rightlie gotten, so that also we quietly beare pouerty. 1. *Tim.* 6. 6.

To it is opposed couetouſneſſe, a counterfet contempt of riches, an accuſing of fortune, and the loathing of our present estate, or things present.

The brideling of the desire of honors, is when wee are so content with our present state, that wee doe not affect honours that

are

are not due to vs. *Prouerb.* 25. 27.

To it is contrarie an inconsiderate and rash affecting of honours, of a kingdome, of lordship and principalitie, &c. *Gal.* 5. 26.

Hitherto concerning the brideling of the inordinate motions of the mind: now concerning Christian loue.

Christian loue.

Christian loue, is a vertue by which we declare our loue towards other. *Rom.* 12. 10. 1. *Thess.* 4. 9. 10.

1. And it is in the first place, either inborne or infused, or atchieued and gotten.

Charitie or loue inborne, is the naturall loue of kindred in blood. There is an example of it in Ioseph the Patriarch. *Gen.* 43. 30.

Charitie or loue infused, is that, which the holie Ghost raiseth vp in the harts of the faithfull, either towards kindred, or towards them that are without, both of the houshold of faith and strangers, friends or enemies.

Charitie or loue atchieued, is that which either mutuall conuersation, or the excellency and admiration of pietie and vertue, and Gods gifts bringeth foorth in others.

[1] Pag. 529. [2] Pag. 531. [3] Pag. 532. [4] Pag. 534.

And it is both [1] *liberality* and [2] *friendship:* and also a [3] *fellowlike* feeling, and [4] *procuring* of other mens good.

Liberalitie,

Liberalitie, is loue towards our neighbour, by which wee ſtudie and endeuour to profit him. *Liberalitie.*

Or els, liberalitie is that by which wee ſuccour another mans neceſſitie. Otherwiſe it is called benignitie, and beneficence.

And it is occupied both in *communicating* either *of* [1] *counſels* or [2] *riches*, and alſo in [3] *performing* of duties. [1] Pag. 531.

Liberalitie, which conſiſteth in communicating of counſels, is when we do readily and willingly beſtow our gifts and learning for other mens profit.

Liberalitie, which is occupied in communicating of riches, is either almes or bountifulneſſe.

Almes is a liberalitie towards the needie, by which we through compaſſion miniſtring vnto them things neceſſarie for their ſuſtentation, do relieue their wants and lacks. *Eſai.* 58.7.8.9.10. *Pſal.* 41.2. *Almes.*

Bountifulneſſe, is liberalitie in beſtowing gifts or benefits. *Bountifulneſſe.*

And it is either meane or *ſumptuous*. Pag. 538.

A meane bountifulneſſe, is that by which wee beſtowe ſome thing on one of poorer eſtate.

And that may bee in euerie one according to the meaſure of his ſubſtance.

A ſumptuous bountifulneſſe, is called magnificence.

Magnificence, is the ſumptuous bountifulneſſe of great men onely.

Diuers from it is riotouſneſſe.

Pag. 531. Magnificence, is either publike or *priuate*.

Publike, when coſts are beſtowed on publike vſes. And they againe are beſtowed either on holy things, as are the gifts, or things bequeathed to maintaine the Miniſters of the Church, the poore and ſtipendarie Scholars, and ſo foorth: to vphold buildings, or reſtore them being decaied, for the erecting of Temples, Schooles, Colledges, Hoſpitals for ſtrangers, &c.

Or els they are giuen for ciuill vſes: or to preſerue, increaſe, and adorne the common wealth: as the building of a Court, of ſtore-houſes, of armories, of market places, of mils, of walles, of fortreſſes, alſo gifts to nouriſh by yeerely coſts and expences, the poore, or ſoldiers, or others which profit the common-wealth.

Or for the honeſt recreating and refreſhing of the people, as publike banquets, ſuch as Dauid made, 2. *Sam.* 6. 19.

Such magnificence is commendable, if it be referred to the glory of God: otherwiſe it ſhall be a monſtrous and execrable pride, as that

that of king Ahaſh ueroſh. *Eſth.* 1.

Priuate magnificence, is that which is exerciſed priuately towards ſome perſons.

So much concerning liberalitie in communicating of riches.

Liberalitie in performing of duties, may be called dutifulneſſe.

Dutifulneſſe, or a dutiful will, is that which doth ſhine in the giuing and performing of duties. *Dutifulneſſe.*

The kinds of dutifulneſſe are gratification and hoſpitalitie.

Gratification, or deſire to gratifie, is dutifulneſſe, by which we helpe other that neede our labour, or deſire our helpe, as when we do helpe any to obtaine health. *Mar.* 7. 32. *Mat.* 9. 2. or other neceſſary things. *Gratification.*

Hoſpitalitie, is dutifulneſſe, by which we embrace with all duties of hoſpitalitie, pilgrims and ſtrangers, and eſpecially thoſe that are baniſhed for the profeſſion of the trueth. *Rom.* 16. 2. 3. *Ioh. verſ.* 5. 6. *Hoſpitalitie.*

Thus farre concerning liberalitie: now concerning friendſhip.

Friendſhip, is to performe that true kind-

neſſe towards others, and that for vertues ſake, which we would haue them to performe towards vs.

Friendſhip is either publike or priuate.

Publike friendſhip, is peace.

Priuate friendſhip, is a mutuall and true kindneſſe amongſt good men, ſtirred vp by the mutuall knowledge of vertue, or by honeſt duties, performing all ſuch duties as are honeſt and poſſible. And ſuch was that betweene Ionathan and Dauid. 1.*Sam.*18.1.

That is alſo called Chriſtian brotherhood, to which pertaineth the vnitie of the Spirit: or to thinke the ſame thing, to will and nill the ſame thing.

To this is contrarie, the companie of euill men, who are to be fled from, and heart burning or enimitie.

Hitherto concerning friendſhip: now concerning a fellowlike feeling.

A fellowlike or mutuall feeling, is loue, by which we are duly touched with the eſtate of other men.

And it is both towards the liuing and the
Pag. 533. *dead.*

A fellowlike feeling towards the liuing is
Pag. 533. twofold: pitifulneſſe, or *congratulation.*

Pitifulnes, is that by which we are mooued

to

to lan. with others, yea euen our enemies, for their aduerſity or vnhappy eſtate, and by which we endeuour ſo farre foorth as iuſtice permitteth, either to eaſe or to remooue the ſame, by comforting and other good meanes. *Matt.*5.7. *Rom.*9.1.2.3. *Eph.*4.32. 1.*Theſ.*4.18. otherwiſe it is called compaſſion, as *Luke* 19. Chriſt with weeping did pitie the miſerable deſtruction of the Iewes. So Paul ſaith, Weepe with thoſe that weepe. *Rom.* 12.15.

To this vertue alſo it belongeth to viſite the fatherleſſe children and widowes in their calamities, and to comfort them.

To it is oppoſed, a reioicing in euill, and want of feeling or affection.

Congratulation, is that by which we reioice with others for their proſperitie or felicitie: of which Paul ſaith; Reioice with them that reioice. *Rom.* 12.15.

Thus farre crncerning a fellowlike feeling towards the liuing: now towards the dead.

A fellowlike feeling towards the dead, is both mourning, and alſo a care to burie them. 2.*Sam.*28.3.

Mourning, is that by which we bewaile the death of thoſe, who in their life were deare to vs. 1.*Theſ.*4.13. *Act.*8.2. 2.*Sam.*3.31.32.33.

Care to burie them, is that by which wee honorably commit the dead to their buriall. 1.*Thes*.4.14.

So much concerning a fellowlike feeling: now of the procuring of other mens good.

The procuring of other mens good, is loue towards our neighbour, by which as much as wee are able, wee further and promote his good, both in wishing him well in the heart, and also performing it in deed, praying for him, and so often as need is, admonishing and exhorting him. *Phil*.2.4. 1.*Thes*.5.11.

And that doth respect both the good name of our neighbour, and also other commodities of this life. *Exod*.23.1.

Hitherto concerning loue: now concerning Iustice.

Of Iustice. Iustice, is a vertue giuing to euery one that which by dutie or desert, is his owne.

And it is either vniuersall or *particular*.

Vniuersall Iustice, is a conformitie and agreement of our whole life, with all the lawes that belong vnto vs.

Particular iustice, is that which we ought to performe in those things, in which wee are specially

pecially and peculiarly bound to others.

And it is either priuate or *publike*. Pag. 568.

Priuate, which euery one ought to performe priuately.

And that either in his owne proper calling, or in *fellowship* with others. Pag. 536.

In his owne proper calling, it is both the lawfull [1] *obtaining* of an office, and the [2] *care* of that his owne office: and also [3] *diligence* and [4] *fidelitie* or faithfulnesse therein.

The lawfull obtaining of an office, is when a man obtaineth some office by lawfull waies and meanes: he doth not buy it with money as the Popes buy the Popedome.

The care of his owne office, is when anie dealeth with the matters of his owne calling, and doth not thrust himselfe into an other mans vocation.

Diligence, is that by which we execute, as well as we can, the labours of our office and dutie. 2. *Thes.* 3. 10. *Rom.* 12. 11. *Prou.* 12. 4. 5.

Or els when we doe our worke diligently and faithfully, that we may be the better able to helpe the need of others also.

Fidelitie, is that by which wee in our office doe sincerely performe that which we haue receiued or vndertaken to doe.

Hitherto concerning priuate iustice in a mans owne vocation.

Iuſtice which ought to bee performed in fellowſhip, is either diſtributiue (as we call it) or *commutatiue* and interchangeable, as wee may ſay.

Pag. 568.

Of a diſtributiue iuſtice.

Diſtributiue iuſtice, is that by which wee performe to euerie one, things agreeable to the condition, ſtate, and dignity of euery one. *Rom.* 13.7. Honour to whom honour, tribute to whom tribute. *Rom.* 12.10.

And that is either appertaining to houſe and family, or els it is *politicall and ciuill.*

Pag. 565.

Iuſtice appertaining to the houſe, is that which ought to be exerciſed and performed either in domeſticall fellowſhip, or in the accompliſhment of *domeſticall* or *houſhold* duties.

This ſtandeth in the holineſſe of wedlocke, and right guiding of *houſehold affaires.*

Pag. 563.

Of Wedlocke.

Wedlocke, is a lawfull ioyning together of one man and woman, for the bringing foorth of iſſue, or for the auoiding of fornication, or for mutuall helpe one of another. 1. *Cor.* 7.2.9. *Gen.* 2.18.

To it is oppoſite ſingle life, ſpecially that vngodly ſingle life practiſed in the popedome.

The holines of wedlocke doth conſiſt both in a lawfull betrothing of man and wife, and alſo in the *duties of wedlocke* or marriage.

Pag. 555.

Bethrothing

Betrothing, is a firme and certaine promiſe of wedlocke betweene two, before fit witneſſes appointed thereto: by another name it is called ſponſals or ſpouſals. *Of betrothings.*

Fit witneſſes, are thoſe who can teſtifie the things which are required in betrothings.

And thoſe things are conſent, and that the *perſons be fit* for betrothing. Pag. 543.

Conſent is both of the bridegrome and of the bride: and *alſo of the* parents or thoſe who are in ſtead of their parents and ſupply their places. *Of conſent in wedlocke.* Pag. 542.

The conſent of the bridegroome and of the bride, muſt bee expreſſed and plaine, becauſe wedlockes are ioined by mutuall conſent.

Conſent is made and giuen, either with condition or *without condition.* Pag. 538.

If the conſent be made with condition, they are termed betrothings of the time to come, or deliuered in the future tenſe, as we ſay.

In which, if the condition made in the beginning of the contract was honeſt and pertaining to wedlocke, and were not yet fulfilled, the contract is broken or become void.

Such as are theſe conditions: to wit, If the parents ſhall agree: If a conuenient dowrie ſhall be giuen to me.

But

But when there followeth companying or lying together, they not expecting or waiting for the performing of the condition, that coniunction is iudged to bee wedlocke: becauſe the perſons agreeing together, haue departed from the condition.

But if the condition bee ſtrange, that is to ſay, nothing at all pertaining to wedlocke: or if it be filthie, or impoſſible, then it is to bee reiected by the Iudge, as though it had not beene added: neither is the contract diſſolued for it, although the condition be not fulfilled: that ſo, craftie dealing and wantonneſſe may be forbidden in deceiuing the poore and weak ſexe.

If the conſent bee made or giuen without condition, they are called betrothings, in the preſent time or tenſe, in which the wedlock by a verbe of the preſent tenſe, or ſimplie, is promiſed, and there is euen then the true beginning of preſent wedlocke.

ag. 541.

Now both error and *compulſion* muſt be far remooued from the conſent of the bridegrome and bride.

rror in edlocke. ag. 539.

Error is either of the perſon, or of the *condition*.

Error of the perſon, is when there is deceit as in reſpect of the parties. As Leah was deliuered to Iacob for Rahel.

For

For this errour of the perſon, both the betrothings and wedlocke may bee diſſolued or broken.

Therfore Iacob might haue refuſed or caſt off Leah, but he vſed not the ſtrictnes of his right.

The errour of the condition, is when one perſon knoweth not the ſtate of another.

The errour of condition is twofold: for either it pertaineth to the condition of houſehold affaires, or reſpecteth the ſtate of the chaſtity of one of the perſons.

The errour of condition, pertaining to the ſtate of houſhold affaires, is, if a woman thinke the bridegrome to bee rich, or noble, or to haue no children.

For ſuch an errour of condition, the betrothings or wedlocke, are not to bee broken or diſſolued, becauſe ſuch an error doth nót at all pertaine to the eſſentiall things of wedlocke.

The errour of condition, pertaining to the ſtate of the chaſtitie of one of the perſons, is, if any being ignorant, doth marry her that is deflowred, or with child by another.

In ſuch an errour the iudgement of Moſes is one, and the iudgement of the common law is another.

The iudgement of Moſes is put downe, *Deut.* 22. *chap.* which commandeth her to bee ſtoned with ſtones that was defiled by an other

other, which afterward (as though she had beene a virgin) was married to another, if she were accused, and the man asked a diuorcement.

The proceeding of the common law, is two fold: one before their lying together, another after *their lying* together.

Pag. 541.

Before the lying together bee committed, this proceeding is to be kept:

First reconciliation betweene them is to be assaied, that he who of errour married her that was defiled by another, may keepe her, especially if she be modest, and will afterward liue chastly. And this course also would be obserued, because often times great calamities follow diuorcements, of which both the Iudge and the actour, must haue specially regard.

But if the reconciliation doth not proceed, the diuorcement must bee made:

For it is better to follow the example of Moses law, than other reasons. For although the Iudiciall lawes of Moses doe not pertaine to our States and policies, yet wee see in them what God alloweth. Furthermore the example of Moses law doth more strengthen the consciences than other arguments: because by the testimonie of Gods law, the Iudges are sure that they doe not contrarie to the will of God.

But

But after the lying together, it is to be determined, that the bridegroome or husband may retaine her, which before was defiled by himselfe or some other, whether hee married her wittingly or ignorantly.

And that is established euen in our new constitutions and orders, for three speciall causes:

The first, that their lightnesse might not be strengthened, who willingly vpon euery and any pretext doe forsake their wiues, by what meanes soeuer their minde be altered.

The second is, lest through suspitions or some small offences, the innocent parties should come into danger.

The third is this, that secret faults may not bee laid open, which is more honest and profitable to be couered: according to the saying, Loue couereth all faults.

And thus we haue spoken concerning errour, which ought to bee farre from the consent of the bridegrome and the bride: now concerning compulsion.

Compulsion also ought to bee farre remooued, for there is no consent or wedlocke, when the person is by force compelled to promise

promiſe wedlocke, and in this behalfe or reſpect, many hurtfull errours and offences fall out.

The conſent of the bridegrome and bride hath beene handled: now concerning the conſent of others that haue intereſt and right therein.

The conſent of others that haue right therein, is either of parents, or of thoſe who are in *ſtead of parents.*

Pag. 543. *Of the conſent of parents.*

The conſent of parents is of neceſſitie required: and the betrothing are to be iudged void, if the parents gaine-ſay the ſame before the commixtion, copulation, or lying together: becauſe the authoritie of parents is not to bee violated or broken.

But it doth belong to the office of the Iudge to conſider, when the parents haue a probable cauſe of gaine-ſaying, and when there is no probable cauſe.

But after the copulation or lying together, the wedlocke cannot bee cut off or broken by the authority of the parents: becauſe the queſtion is not now of the wedlocke to come: and there ſhould iniurie bee offered to the woman forſaken or caſt off.

The

The consent of those that are in stead of parents, as for example, of tutors, is not required of necessitie, but for honesties sake onely.

So much concerning the consent which is required to wedlocke: now followeth what persons bee fit.

That the persons may bee fit, there are required two things: first, that they bee fit both in regard of age, and *also of gifts necessary* for house keeping or gouernment. 1. *Cor.* 7. 36. *Prou.* 31. 10. 11.

A full age is required, as which cannot onely giue consent to the match, but is also fit for gouerning of houshold affaires and matters.

Therefore, the betrothing of men-children vnder foureteene yeeres old, and wenches vnder twelue, yea though it bee made by parents or tutors, is not the beginning of true wedlocke, and it may be dissolued when afterwards the will of the yoong folkes doth not like, or commeth not thereto. Neither is that partie which is vnwilling, to bee compelled, which hath not bound him or her selfe afterward when their age

The betrothing of boies & wenches.

age was fit for wedlocke, and they might bee able by their owne iudgement to determine the matter.

The ſecond thing is, that they may bee ioined together, hauing either power to bring foorth iſſue, or *by the law of* nature. Pag. 545.

By reaſon of hauing power to bring foorth iſſue, ſuch may bee ioined together as are not vnmeet for the companying of wedlocke: namely thoſe that are not gelded men, or in whom nature is not hurt, by bewitching or poiſoning.

Gelded men. Gelded men are thoſe, who are altogether vnfit for accompanying of wedlocke, whether they bee ſuch by nature, or whether they be made vnfit by arte, as being gelded.

Such perſons are not to be ioined in wedlocke; therefore alſo the marriages being celebrated, when after the ſpace of three yeeres, the coldneſſe of a gelded man is tried, or in three whole yeere, the healing of the nature being maimed, is attempted in vaine, the Iudge may pronounce that thoſe perſons are free. Neither yet then is this diuorcement made becauſe it was not wedlocke: and to the perſon which hath the ſound force of nature there may bee granted another lawfull copulation, and the ſame more fruitfull.

So

So much concerning those who may be ioyned together, as hauing power to bring foorth issue.

By the law of nature, they which are not of kindred in the flesh, may contract matrimonie. *Leu.* 8. 5. and so forward.

For these are alwaies forbidden to be ioyned together, vnlesse when they are compelled by meere necessitie, to wit, when there want persons which are not of kindred in the flesh, as in the first and second beginning of people, the former vnder Adam after the creation, the other vnder Noah after the floud.

Kinsfolks in the flesh, are those who touch vs in the flesh. *Leu.* 18. 6. and 25. 49. *Kinsfolkes in the flesh.*

Propinquitie or alliance therefore is touching the flesh.

Kinsfolkes in the flesh, are those who are neere vnto vs, either by nature, *or by marriage:* from whence there is a double alliance in the flesh, that is, either by nature, or by marriage. *Kinsfolkes by nature.* Pag. 554.

Kinsfolkes by nature, are kinsfolkes of either of our parents, father or mother. *Leu.* 18. 12. or els kinsfolks by nature, are those who descend and come of the same stocke.

onſan-uins.

Whereupon alſo they are called couſins in bloud, becauſe they are ioined more neere vnto vs by the ſocietie of bloud, and of nature.

Alliance or conſanguinitie.

Alliance by nature therefore, or conſanguinitie and couſinage by bloud, is the kinred of perſons, which becauſe they do ariſe of one ſtocke, they are ioined neerer vnto vs by the ſocietie of bloud and nature.

A ſtocke.

A ſtocke is a perſon from which others are deriued.

pag. 548. The line of allies.

And allies by nature of bloud, are diſcerned by line *and degree.*

The line is a deſcent of allies by nature deriued from one ſtocke.

And that is either right or collaterall.

The right line, is either of kinsfolks, aſcending or deſcending.

Kinsfolkes aſcending, are all anceſtors, as firſt the father and mother: ſecondly, the fathers father, and mothers father, the fathers mother, and the mothers mother: thirdly, the great grandfather, and great grandmother: fourthly, the great grandfathers father, and great grandmothers mother: and all other anceſtors beſides.

Kinsfolkes deſcending, are firſt the ſonne and the daughter: ſecondly, the nephew and the neece: thirdly, the nephewes ſonne, and the

the neeces daughter: fourthly, a ſonne in the fourth degree, a daughter in the fourth degree: fiftly, a ſon in the fift degree, a daughter in the fift degree: and what other children ſoeuer.

A collaterall or croſſe line is twofolde: equall or vnequall.

Equall, is that by which allies by nature do equally differ from the common ſtocke.

Vnequall, is that by which allies by nature vnequally differ from the common ſtocke.

Allies by nature, in an vnequall line, are either ſuperiors or inferiors.

And both either from the fathers ſtocke, or from the mothers.

Superiours, are firſt the vncle and the aunt by the fathers ſide, the vncle and the aunt by the mothers ſide: ſecondly, the great vncle and great aunt by the fathers ſide, the great vncle and great aunt by the mothers ſide: thirdly, my fathers vncle and aunt, my mothers vncle and aunt: fourthly, my fathers great vncle and great aunt, my mothers great vncle and great aunt.

Inferiours, are the ſonnes of thoſe referred to the ſuperiours.

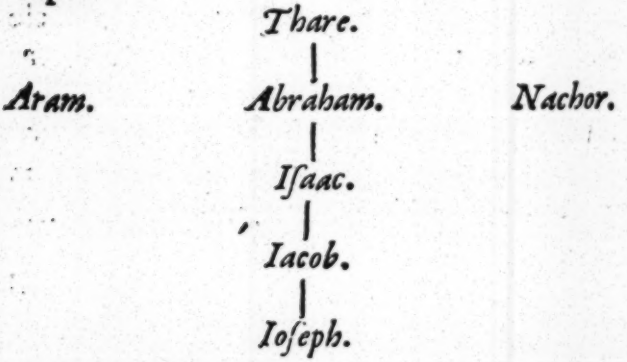
So much concerning the line: now concerning the degree.

A degree, is a difference or diſtance of perſons from the ſtocke, or of one perſon from another.

And that either from the ſtocke, or *among themſelues* vnder the ſtocke.

But in euery perſon we muſt number from the ſtocke.

Which numbring is called a genealogie, for a genealogie is a deſcent of the generation, counted in order: and the ſame is ſo numbred, that ſo the ſtocke being ſet downe, from which the accounting of the degrees is to be begun, aboue that ſtocke his aunceſtors muſt bee placed, and beneath the ſame the ſonnes and nephewes are ſet, and on the ſides are added, the brothers and ſiſters. For example:



The knowledge of a genealogie is neceſſarie for the vnderſtanding, firſt of the account of

of degrees, and ſecondly *the forbidding* of wedlocke. Pag. 552.

The reckoning of degrees is required, that wee may know by how many degrees perſons differ, concerning whoſe conſanguinitie there is queſtion made. Now the perſon that is numbred alwaies addeth a degree. Therefore ſo many generations, ſo many degrees, from whence commeth the Lawyers rule; Number the generations, and thou haſt numbred the degrees. *Of the reckoning of degrees.*

And ſeeing the line is twofold, right or *collaterall*, therefore the account of degrees, according to the differences of the lines is twofold alſo, the one in the right line, the other in the *collaterall* line.

In the right line, looke how many perſons there are, ſo many degrees there are, excepting the ſtocke from whence the account muſt bee begun: as Ioſeph doth differ in the third degree from Abraham, Iacob in the ſecond, Iſaac in the firſt.

Therefore the ſonne maketh the firſt degree, the nephew the ſecond, the nephewes ſonne the third, the nephewes ſonnes ſonne the fourth, and ſo foorth.

In the collaterall line, ſeeing it is twofold, that is, equall or vnequall, the maner of the reckoning is towfold alſo: the one in the

equall line, the other in the vnequall.

And againe, according to the Canon law there is one ſupputation or account, and an other according to the Ciuill law.

According to the Canon law, looke in the equall line, by how many degrees the one perſon differeth from the common ſtocke, by ſo many degrees the perſons themſelues differ one from another.

But according to the Ciuill law, looke how many perſons there are (one onely excepted, for whoſe ſake the ſupputation or account is made) ſo many degrees are there.

Therefore two brethren, or a brother and a ſiſter, are by conſanguinitie ioined to themſelues in the firſt degree according to the Canon law, as Iacob is ioined to Eſau in the firſt degree. So the ſame man is ioined in the ſecond degree according to the Canon law to Rahel and Leah.

BATHVEL.

Rebecca.	*Laban.*
Iacob.	*Rahel and Leah.*

IEPPHONE.

Caleb.	*Cenas.*
Axa.	*Othniel.*

Othniel

Othniel therefore is ioyned in the ſecond degree to Axa.

In the vnequall line, looke by how many degrees hee that is remooued differeth from the ſtocke, by ſo many degrees they differ one from another by the Canon law.

THARE.

Abraham.	*Aram.*
	Sarah.

Sarah differeth two degrees from the ſtocke: therefore ſhe differeth ſo manie degrees from Abraham, and is ioined to him in the ſecond degree by the Canon law, but in the third degree according to the Ciuill law.

THARE.

Abraham.	*Nachor.*
Iſaac.	*Bathuel.*
	Rebecca.

Rebecca differeth in the third degree from the ſtocke: therefore alſo ſhe differeth from Iſaac in the third degree, in which ſhe was alſo ioined to him according to the Canon law, but in the fift degree, according to the Ciuill law.

The account of the degrees hath beene handled: now followeth the forbidding of wedlocke in respect of the degrees.

Of the forbidding of wedlocke:

The forbidding of wedlocke according to the double difference of the line, is also twofold: one in the right line, the other in the collaterall.

In the right line all kinsfolkes, both ascending and descending are forbidden from mutuall mariages, and that as for the order of nature, so for the reuerence of blood. *Leu.* 18. 7.

Wherefore if Adam were at this day aliue, he could not marry a wife.

In the collaterall line, forbidding also is twofold, the one in the equall line, the other in the vnequall line.

In the equall line, although by Gods law wedlocke was granted in the second degree; and therefore it was lawfull for the sonnes or daughters of brethren to contract matrimony betweene themselues: yet now by mans law they are forbidden within the fourth degree: that so Gods forbidding might bee obserued with greater reuerence.

Iacob married Rachel his couſen germaine by

by the mothers ſide, to whom hee was ioined in the ſecond degree.

Othniel married Axa, to whom he was alſo ioined in the ſecond degree.

And the diſpenſations which doe grant a commixtion in the degrees forbidden in the Text, *Leuiticus, chap.* 18. are not of force. For the lawes in *Leuiticus*, which forbid the commixtion of certaine perſons, are the lawes of nature and binde all nations. For God for inceſtuous luſts puniſhed euen the Gentiles, who were without the policy and gouernment of Moſes, and which alſo were before Moſes. As the text in *Leuiticus* expreſly ſaith, that the Egyptians and Canaanites were puniſhed for inceſtuous luſts: ſo *Paul* puniſhed the Corinthian who had touched his ſtepmother, or had carnally knowen her.

In the vnequall line, wedlockes are forbidden by Gods law, in the ſecond degree, becauſe generally God would haue more reuerence to bee giuen to the ſuperiour degree than to the equall: becauſe theſe in the vnequall line occupie the place of parents, and children. 1. *Tim.* 5. 4.

Therefore the brother ought not to marrie his ſiſter, nor the nephew his aunt by his fathers ſide, nor his aunt by his mothers ſide, neither the neece ought to marrie her vnkle by

by her fathers ſide, or her vncle by her mothers ſide.

Hitherto we haue ſpoken of allies by nature or by blood: now of allies by mariage.

Of allies by mariage and affinity. Allies by marriage, are kinsfolkes of one of the married parties, by reaſon of the marriage contracted betwixt him and the partie neere to him in bloud. As Dauid is nothing a kinne vnto Ionathan, but becauſe he married the ſiſter of Ionathan to wife, now he is become the kinſman of Ionathan.

Affinity therefore is a neereneſſe of perſons, which marriage maketh betweene one married party, and thoſe that are neere in bloud to the other party married alſo.

By how many degrees hee is my kinſman by blood, by ſo many degrees his wife is my kinſwoman by marriage: as two brethren are ioined in the firſt degree of conſanguinity: therefore the wife of my brother is ioined to me in the firſt degree of affinity.

The forbidding of wedlocke in the firſt degree of affinity belongeth to the law of nature. Therefore Herod when he married Herodias his brother Philips wife, committed inceſt, becauſe Herodias was ioined to Herod in the firſt degree of affinity.

HEROD

HEROD.

Herod *Philip*, whose wife was *Herodias*.

So *Ruben* also sinned, because he defiled the bed of his father *Iacob*.

Iacob.

Ruben. his stepmother *Bala*.

Therfore *Ruben* touched or knew his stepmother in the first degree of affinity.

Of the bond of affinity.

Affinitie is not extended very farre, for my kinsmen in blood are not kinne to my wiues cousins in blood. I ought to abstaine from my wiues kinswoman by blood, and my kinsfolks by blood ought to abstaine from my wife, but yet not from my wiues kinsfolkes by blood. Wherefore two brethren may marry with two sisters, for they are not hindred by affinitie. The father and the sonne may marry the mother and the daughter.

Thus farre concerning the betrothings which ought to go before wedlock: now concerning the duties of wedlocke or mariage.

The

The duties of wedlocke consist in the iu-
Pag. 562. stice of marriage, and in *the education* of children.

The common bond of these duties is a naturall affection.

A naturall affection. A naturall affection is a naturall loue of the neerenesse of bloud.

Iustice of marriage, is either common to
Pag. 561. both the married parties, or *proper* to the one.

The duetie common to both married parties. The common iustice of both the married parties is, 1. that both keepe their marriage loue perfect and vndefiled. 1. *Cor.* 7. 3. 4. 5.

2. That they may dwell together with familiar and pleasant fellowship, and peaceably and louingly liue together, that their life be not passed away with sadnesse, or they be compelled to seeke comfort abroad, whereupon they may easilie incurre infamy or slander. 1. *Cor.* 7. 15.

3. That they doe not seeke the dissoluing of marriage. 1. *Cor.* 7. 27.

4. That they mutually loue one another without iealousie, lest otherwise they get themselues continuall anguish of heart, and do giue one another prouocation to breake their faith.

Iealousie. Iealousie, is the suspecting of adultery in the parties that are married.

If

Ifit fall out otherwiſe, the married parties learne and feele by experience many diſcommodities, ſo that it is either a troubleſome or ſorrowfull matrimonie, or diuorcement followeth.

Diuorcement is a lawfull breaking off of wedlocke. *Of diuorcement.*

The cauſes of diuorcement are onely two: one adulterie. *Matth.*5.32.and 19.9.

The other is a forſaking, that is to ſay, a malicious departing of one of the married parties, and that without any iuſt cauſes, but either of lightneſſe, or vniuſt impatience, and ſuffering of the bridle of marriage, or for ſome other vnneceſſary cauſes. 1.*Cor.*7.15.

But in diuorcement there ought to be obſerued both the maner and proceeding, and alſo the *time after which* a ſecond wedlocke or marriage may bee granted to the innocent perſon. Pag. 560.

The maner of proceeding comprehendeth both the lawfull knowledge that the Iudges haue, and alſo the trying of reconciliation, or the pronouncing of the ſentence. *The proceeding in diuorcement for adultery.*

The maner therefore of proceeding in the caſe of adulterie, ought to bee framed, that the parties being heard, the accuſation

on

on may ſufficiently bee confirmed and proued, ſo that the guilty perſon may bee conuicted.

If the perſon which hath offended be found guilty, and the innocent perſon doth require that a diuorcement be made, the Iudge ought firſt to trie them both, and to exhort them, that they would returne into fauour and loue one of them with another.

If the reconciliation doth not proceed, the innocent perſon may not bee compelled to receiue the guilty.

But if the perſon accuſing, hath liued honeſtly, and doth require the ſentence to bee pronounced, it ought to be pronounced thus: Sith the perſon which hath offended, hath by his wickedneſſe diſſolued wedlocke, the Iudge by the authority of the Goſpell doth pronounce the innocent perſon to bee free: and doth expreſly grant him, that according to his conſcience hee may ſafely and godlily marrie another.

But the condemned perſon ought to bee puniſhed by the ciuill Magiſtrate, to whom it belongeth to puniſh adultery, either by exile, that the guiltie perſon might bee driuen out of thoſe places, where the innocent perſon liueth, to whom the other, to wit, the condemned perſon is to bee eſteemed as dead: or

elſe

else by some other punishment, which the Magistrate shall iudge conuenient.

And thus the maner of proceeding in the case of adultery ought to be framed and ordered: the maner of proceeding in the case of forsaking now followeth to be handled.

The proceeding in the case of forsaking, ought to be framed and ordered, that the petition of the accuser being heard first, there should be lawfull triall made. *The proceeding in diuorcement for forsaking.*

That triall or knowledge consisteth in this, that it may bee tried, whether the person be rightly forsaken or no: whether the colour of forsaking bee not vsed to couer lightnesse or vnfaithfulnesse.

For hee is not a forsaker, who is absent either because of some duty, as an ambassador, or souldier, chosen by lawfull authoritie to go a warfaring: or else by the will of his wife, as if hee bee absent some where for merchandise, or about some other honest businesse, or be held in captiuity, or bee carried away: if namely the case into which the husband falleth be such, as it doth not change the affection of the wife, that is to say, if there bee no such

ſuch wickedneſſe committed, wherby otherwiſe wedlock may be diſſolued. Furthermore after it is knowen that the perſon is indeed forſaken, the perſon forſaking is to be called into iudgement by lawfull citing, done and affixed in the publike place, that ſo he may appeare within a certaine time, ſet and appointed therefore.

If the perſon forſaking appeare, let him be reconciled to the perſon forſaken. 1. *Cor.* 7. 11.

If the perſon forſaking doth not appeare within the ſet time, the teſtimonies concerning the integritie of the innocent perſon are to be heard, and that partie is to be pronounced free. 1. *Cor.* 7. 15.

Hitherto wee haue ſpoken concerning the maner of proceeding in diuorcement: now we muſt ſpeake of the time after which an other wedlocke may be granted to the innocent perſon.

Of the time of granting wedlocke, the diuorcement being made.

There is a twofold conſideration of the time, after which another wedlocke is granted to the innocent perſon, one in the caſe of adultery, another in the caſe of forſaking.

In

In the caſe of adultery, the time is not preſcribed to the innocent perſon, after the thing is once iudged.

In the caſe of forſaking, wedlocke is to bee granted, if it doe certainly appeare, that the perſon forſaking either is dead, or hath in ſome place by committing adulterie, violated mariage, or would not appeare though he had knowledge of the citation.

Otherwiſe the perſon forſaken ought to expect: for it falleth out that euen after nine yeeres, the husband ſometime returneth, eſpecially if any be taken in warre in Turkey, or other where he be holden by the enemies in captiuitie.

Hitherto concerning common iuſtice of both the married parties: now of that that is proper to one of them.

Iuſtice proper to one of the married parties, doth peculiarly appertaine either to the office and dutie of the husband or of *the wife.* Pag. 562.

The dutie of the husband.

The office of the husband, is firſt to defend his wife. *Col.* 3. 19.

2. To yeeld vnto the wife due beneuolence. 1. *Cor.* 7. 3.

3. Decently to vse his wife in ornaments and other necessaries. For she is not to be vsed or intreated as a handmaid or seruant, but as a fellow, because she was formed not out of the feete, but out of the side of man.

4. Gently (if need be) to correct and admonish her, not angerly and sharply, lest she be prouoked.

The duty of the wife. The dutie of the wife, is first to be subiect to her husband. *Eph.*5.22. *Col.*3.18. 1.*Pet.*3. 1. 1.*Cor.*7.3.

2. To be chaste and shamefast, modest and silent, godly and discreet. *Gen.*20.16.

3. To keepe herselfe at home, for the good gouernment of her familie, not to straie abroad. *Prou.*31.13.14.&c.

Hitherto concerning the iustice of marriage: now concerning the education of children.

The education or bringing vp of children, comprehendeth both the duties of parents and *children.*

Pag. 563.

The duty of parents. The duty of parents, is first to sustaine their children with food and raiment. 1.*Tim.*5.8.

2. To bring vp their children in learning and discipline, or instruction of the Lord. *Ephes.*6.4. *Col.*3.21.

3. Moderately,

3. Moderately to vſe their fatherly power, that they doe not grieue their children, and prouoke them to anger. *Eph.* 6. 4.

The dutie of children, is both to honour their parents. *Ephe.* 6. 1. *Col.* 3. 20. and alſo to agree among themſelues. *Pſal.* 133. 1. and mutually to loue and liel pe one another. *The duty of children.*

Honour towards parents comprehendeth reuerence, obedience, and beneficence or liberalitie towards their parents. *Leu.* 19. 3. *Matt.* 15. 1. *Mar.* 7. 11. 12. Chriſt ſheweth out of the fifth commandement, how children ſhould doe well to their parents. 1. *Tim.* 5. 4.

Ioſeph is a ſingular example of beneficence towards his parents and kinsfolks, who brought into Egypt, and liberally nouriſhed, not onely his father, but alſo his brethren (by whom he was ſharpely and vngently entreated and ſold) and their whole family, being vexed with very ſore famine.

Hitherto concerning the holineſſe of wedlocke: now touching the diſpoſing of houſehold affaires or matters.

The diſpoſing of houſehold affaires, conſiſteth in the dutie both of Maſters, and alſo of ſeruants. *The duty of maſters.*

The dutie of maſters is, firſt, moderately to vſe their authoritie ouer their ſeruants. *Epheſ.*6.9.

And that is done two waies: firſt, if the maſters doe not grieue their ſeruants with ouermuch labour, and doe alwaies remember that they are not aſſes but men: ſecondlie, if they doe quietly gouerne them: and alſo quietly chide them, when they haue neglected their dutie, leſt they bee prouoked with ouer hard words, and that they remember, that they alſo haue a Lord in heauen, with whom there is no reſpect of perſons. *Eph.*6.9.

2. Bountifully to reward the labour of their ſeruants, leſt being compelled by neceſſitie they ſhould ſteale.

The dutie of ſeruants.

The dutie of ſeruants is, firſt to count their maſters woorthie of all honour, and not to deſpiſe them. 1. *Tim.*6.12.

Next from their hearts to performe the labours that their maſters command them. *Epheſ.*6.5.6.

2. To bee faithfull in things committed to them by their maſters, that ſo they may keepe their goods.

3. To obſerue the vprightneſſe of maners, that the wife, the ſonnes and daughters, or other fellow ſeruants, be not corrupted.

A iuſtice as pertaining to a houſhold or familie hath beene thus ſet foorth: ciuill iuſtice doth now follow.

A ciuill diſtributiue iuſtice, is that which ought to bee performed in a politike ſocietie.

And that is due either to euerie one, or to *ſome few.* Pag. 566.

To euerie one is due, [1] *truth*, [2] *ſinceritie*, [3] *faithfulneſſe*, [4] *gentleneſſe*, and [5] *dutifulneſſe.* [1] Pag. 566.

Truth is that by which we doe conſtantly loue and embrace true opinions, wee ſpeake true things, and both in our ſpeech and geſtures auoid deceitfull concealings and clokings of matters. *Truth.*

To it is contrarie lying and a deceitfull concealing of the trueth.

Sinceritie, is when the toong and geſture agree with the heart. *Sinceritie.*

To it is contrarie counterfeiting and fayning.

Faithfulneſſe, is that by which wee keepe our promiſes and couenants. *Faithfulnes.*

To it is contrarie deceit, and breaking of faithfulneſſe or fidelitie.

Gentleneſſe, is that by which we iudging iuſtly *Gentleneſſe.*

iuſtly of others, do attribute thoſe due praiſes to them, which they deſerue.

To the ſame vertue it belongeth to take all things in good part, not to backbite our neighbour, and not to giue eare to backbiters.

To gentleneſſe is contrarie, quarrelling, or backbiting, a fooliſh credulitie or beliefe, ſuſpition and diſtruſtfulneſſe.

Quarrelling. Quarrelling is a malitious taking of ſome thing in euill part, or an obiecting of forged faults.

Dutifulneſſe. Dutifulneſſe, is that by which we with outward due honour, embrace and reuerence thoſe that are our ſuperiours, by age, ſtate or gifts. *Rom.* 12.

And that either in granting to them the preheminence of ſpeech, ſeate, and euerie action: or in geſtures meete and fit according to the circumſtances.

Hitherto concerning ciuill diſtributiue iuſtice, which ought to be exerciſed towards euery one: now followeth that which is to be exerciſed towards ſome fewe.

A ciuill diſtribute iuſtice, which ought

to

be exerciſed towards ſome few, is two fold: thankfulneſſe and *ſubmiſſion*. Pag. 568.

Thankfulneſſe, is a vertue, by which we declare that wee are thankefull towards our benefactors.

And that againe is either of the mind or of the deed.

The thankefulneſſe of the minde is that by which we thanke our benefactour for benefits beſtowed on vs.

And that is declared both in giuing thankes for benefits receiued, wee holding faſt the memory of them, and commending them amongſt others, and by godly wiſhes praying hartily for the good ſucceſſe of thoſe that deſerue well of vs: and alſo in bearing a very ready minde to recompence the fauors receiued.

Thankefulneſſe of the deed, is when wee in deed, that is to ſay, in gifts and duties, requite the benefits that haue beene beſtowed vpon vs. *Thankefulneſſe.*

To thankfulneſſe is contrarie vnthankefulneſſe, and an vniuſt and vnlawfull gratifying for benefits receiued.

Thus farre concerning thankefulneſſe: now concerning ſubmiſſion.

Submiſſion is a diſtributiue iuſtice, which is due to the politike Magiſtrate by the ſubiects that are vnder him.

And that conſiſteth in obedience towards lawes, and in the bearing of pulike burdens. *Rom.* 13. 1. *Matth.* 17. 27. and 22. 21. 1. *Pet.* 2. 13.

To it is contrary ſedition, ſtubburnneſſe, a faining of ſubmiſſion, and a wicked bondage, eſpecially in idolatrous and vniuſt matters.

Hitherto concerning diſtributiue iuſtice: now concerning commutatiue iuſtice.

A commutatiue iuſtice.

A commutatiue iuſtice, is that by which we according to our couenant, keepe an equitie in our bargaines and contracts: or elſe, it is that by which we ſo deale with our neighbour in contracts, as wee would deſire to bee dealt with our ſelues.

Hitherto concerning priuate iuſtice: now concerning publike iuſtice.

Publike iuſtice.

Publike iuſtice, is that which the publike Magiſtrate ought to exerciſe, to preſerue in ſaferie the common ſtate of the ſubiects. 1. *Tim.* 2. 2.

Publike

Publike iustice is either in peace or *warre*. Pag. 571.

Iustice in peace, is that by which the commodities of the subiects are rightly ordered and gouerned in the time of peace. *Iustice in peace.*

And it is seene in the publishing and execution of lawes.

The publishing of lawes ought to respect the prosperitie and good estate of the subiects. *The publishing of lawes.*

That prosperity and good estate doth not onely consist in businesses pertaining to this life: but also or especially in this, that in the first place the true worship of God should be of force, from which alone all true felicity doth proceed. *Deut.* 17. 18. 2. *Sam.* 6. 1. *Kin.* 2. 27. and 11. 11. *Psal.* 75. 11.

The execution of lawes, is a bringing of them to effect, for the preseruation of the publike discipline. *Rom.* 13. 3. *The execution of lawes.*

And it is twofold: the defence of the good, and brideling of euill men.

Of the defence of the good there are two parts, the procuring and conseruation of the good estate of the subiects, and the aiding of them, who haue iust cause, against the iniquity of others.

The brideling of euill men, is another part of the execution of lawes, by which punishments are inflicted on the guiltie.

In

In the punishment is vsed either strictnesse or clemency.

Strictnesse. Strictnesse, is that by which according to the strict law, or rigorous seuerity of lawes, and that without mitigation; the punishment for the sinne pronounced after a lawfull maner, is inflicted on the sinfull offender. *Psal.* 102. 1. 5. 8.

To strictnesse is contrary impunity, and tyranny or outragiousnesse, or crueltie and ouermuch rigour.

Clemency. Clemencie is that by which for iust and sufficient causes, the punishment is remitted or mitigated to the guiltie. In Greeke it is called ἐπιείκεια, that is, equitie. *Psalm.* 102. 1.

To clemency is contrary impunity, and softlinesse, which doth not only mitigate, but euen dissolue the bondes of lawes and crueltie.

Without accepting of persons. In the execution of lawes there must be no partialitie or respect of persons, which is an vncorrupt execution of lawes without accepting of persons. *Psalm.* 28. 1. 2. *Chronic.* 19. *Deut.* 1. 16. and 16. 18. *Prouerb.* 24. 23.

Accepting of persons. To it is contrary the accepting or respect of persons, which is to attribute iust things to vniustmen, or rewards to them that deserue not the same, as likewise receiuing of gifts.

Thus farre concerning the iustice of the Magistrate in peace: now concerning iustice in warre.

Iustice in warre, is the administring of war with equity. *Luke* 3. 14. *Iustice in warre.*

Warre is a necessary defence against publike violence, or a iust punishment for hainous iniuries, which is vndertaken with force or armes by an ordinary power. *Iudg.* 1. 8. 19. and 20. thorow the whole chapter. *Warre.*

Of iustice in warre there are two parts: the vndertaking of war onely for a iust cause, and the preseruing of martiall discipline.

The end of the Second Booke of the Definitions and Partitions of Diuinity.

To God onely be glory.

TO THE GENTLE Reader *health in Chriſt.*

GEntle Reader, if any thing in theſe Definitions and Partitions of Diuinity do not ſatisfie thee, know thou, that I haue performed therein, as much as God of his grace hath giuen mee at this time, and haue miniſtred vnto thee matter alſo, that thou with me mighteſt think vpon and labour to find out. In the meane while vſe theſe things as I doe, to the ſanctifying of Gods holie name. And ſo farewell.



